THE
Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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MANAGER,
The Hindu Message, *Srirangam.*

॥ श्रीशंकराचार्याः ॥

नृत्यन्नूतेशवल्गन्मुकुटतटरटत्स्वर्धुनीस्पर्धिनीभि-
वर्ग्भिर्निर्भिन्नकूलोच्चलदमृतसरःसारिणीधोरणीभिः ।
उद्वेलद्वैतवादिस्वमतपरिणताहंक्रियाहुंक्रियाभि-
र्भाति श्रीशंकरार्यः सततमुपनिषद्वाहिनीगाहिनीभिः ॥

स्फारद्वारप्रघाणद्विरदमदसमुल्लोलकल्लोलभृङ्गी-
संगीतोल्लासभङ्गीमुखरितहरितः संपदोऽकिंपचानैः ।
निष्ठीव्यन्तेऽतिदूरादधिगतभगवत्पादसिद्धान्तकाष्ठा-
निष्ठासंपद्विजृम्भन्निरवधिसुखदस्वात्मलाभैकलोभैः ।

समिन्धानो मन्थाचलमथितसिन्धूदरभव-
त्सुधाफेनाभेनामृतरुचिनिभेनात्मयशसा
निरुन्धानो दृष्टया परमहह पन्थानमसतां
पराधृष्यैः शिष्यैररमत विशिष्यैष मुनिराट् ॥

सोत्कण्ठाकुण्ठकण्ठीरवनखखरक्षुण्णमत्तेभकुम्भ-
प्रत्यग्रोन्मुक्तमुक्तामणिगणसुषमाबद्धदोर्युद्धलीला ।
मन्थाद्रिक्षुब्धदुग्धार्णवनिकटसमुल्लोलकल्लोलमैत्री-
पात्रीभूता प्रभूता जयति यतिपतेः कीर्तिमाला विशाला ॥

चिन्मुद्रां दक्षहस्ते प्रणतजनमहाबोधदात्रीं दधानं
वामे नम्रेष्टदानप्रकटनचतुरं चिह्नमप्यादधानम् ।
कारुण्यापारवार्धिं यतिवरवपुषं शंकरं शंकरांशं
चन्द्राहंकारहुंकृत्स्मितलसितमुखं भावयाम्यन्तरङ्गे ॥

अज्ञानाभिधवृत्रगर्वहरणं विज्ञानवज्रोल्लस-
त्पाणिं कामसुखासुरक्षयकरं स्वात्माभिधस्वर्गदम् ।
किं च प्रौढविवेकनामकजयन्तोद्यन्निजोत्सङ्गकं
श्रीमच्छंकरनामकं हृदि सदा कुर्वे यतीन्द्रं मुदा ॥

घोरापस्मृतिमुख्यरोगनिचयाहंकारमाराजवा-
त्कुर्वाणं नतलोकरक्षणचणं योगप्रदं सत्वरम् ।
देवप्रार्थनयात्तभूतलगतिं धर्मैकसंस्थापन-
व्यग्रं शंकरदेशिकं हृदि सदा कुर्वे मनःशुद्धये ॥

उद्यद्भानुसहस्रगर्वहरणप्राशस्त्ययुग्वस्त्रधृ-
क्सङ्ख्याहीनशमादिसद्गुणगणैरत्यादरात्सेवित ।
श्रीमत्पद्मपादामरेशकरधात्र्याद्यैर्विनेयैर्युत
श्रीमच्छंकरदेशिकेन्द्र चरणालम्बं प्रयच्छाशु मे ॥

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॥ श्रीगुरुभ्यो नमः ॥

हंसैः सन्ततमाश्रिते सुरुचिरे सौभाग्यलक्ष्म्युज्ज्वले
ज्ञानानन्दमधुप्रदे सुविमले सद्वासनादायिनि ।
प्रोद्यच्छ्रीनखराजिकान्तिसलिलोद्भूते सदा कोमले
श्रीमद्देशिकपादपद्मयुगले भृङ्गायतां मे मनः ॥

संसाराख्यमरीचिकासु सततं मोहात्परिभ्राम्यतो
व्यर्थं सौख्यजलाशया सुनितरां संतप्तचित्तस्य मे ।
श्रीमद्देशिकपुंगवातिदयया त्वं हि प्रसन्नः स्वयं
ब्रह्मानन्दसुधाम्बुधिं प्रदिश भो कारुण्यपाथोनिधे ॥

॥ श्रीः ॥

॥ शंकरजयन्तीश्लोकाः ॥

—*—

श्रीमत्कालटिपुण्यभूमिरतुला भूमण्डले शोभते
श्रीमच्छंकरपूज्यपादजननाद्भूयः पवित्रीकृता ।
तत्रस्थः सुकृती जनो गुरुपदाम्भोजं समाश्रित्य य-
ज्जित्वा शत्रुकुलं प्रमोदभरिते नित्यं सुखे तिष्ठति ॥ १ ॥

शं नः कर्तुमिहेश्वरो जगदिदं बौद्धैः परं दूषितं
दृष्ट्वा भूमिमलञ्चकार भगवानानन्दरूपः स्वयम् ।
कार्यं स्वं सफलं विधातुमखिलं संन्यस्य बाल्ये वशी
निश्चक्राम गृहात्स्वमात्रनुमतिं लब्ध्वा च कष्टात्प्रभुः ॥२॥

कर्तुं कः प्रभवेन्मनुष्यधिषणाऽसाध्यं विना शंकरं
एतत्स्पष्टमवैति पूरुषमणिः श्रीशंकराचार्यतः ।
बाल्ये संन्यसनं दिशां च विजयो वेदान्तभाष्यं तथा
तत्सर्वं सशरीरतां भगवतो विस्पष्टयत्यञ्जसा ॥ ३ ॥

रम्यं प्राप्य शिवालयं स पुरतो देव्याः कदाचिद्गुरुः
क्षीरं नम्रमुखो निधाय च शुचिर्मात्रोपदिष्टो गुरुः ।
देवी गव्यमिदं पिबेदिति महाभक्त्यैव तस्थौ क्षणं
दृष्ट्वा क्षीरमसौ यथावदमले पात्रे रुरोद स्वयम् ॥ ४ ॥

भक्त्या मे जनको यथा प्रतिदिनं तुभ्यं निवेद्यं शुचिः
दद्यात्तद्वदहं न्यवेदयमिदं क्षीरं प्रवासे पितुः ।
मे दौर्भाग्यमितः परं वद शिवे किं कः प्रमादः कृतः
मात्रा पृष्ट अहो वदामि किमहं भुङ्क्ष्वाद्य गव्यं मम ॥

गव्यं वीक्ष्य शिवा सबाष्पममलं बालं स्वपादाग्रतः
प्रादुर्भूय गुरुं प्रसादसुमुखी स्वोत्सङ्गमारोप्य तम् ।
पीत्वा क्षीरमपाययद्गुरुमसौ स्वस्तन्यमित्थं विभुः
स्वादु ज्ञानमयं पयोऽपिबदथागच्छत्स्वगेहं प्रति ॥ ६ ॥

वत्सागच्छ निवेदितुं नु किमिदं क्षीरं न पात्रे यतः
मात्रोत्थं भगवान्स्मितास्यरुचिरः पृष्टः शशंसाखिलम् ।
श्रुत्वैतत्परमाद्भुतं गुरुमणेर्मातुः प्रमोदाम्बुधिः
दर्शं दर्शमिदं सुतस्य वदनं संवर्धते वेगतः ॥ ७ ॥

पादौ यस्य महात्मनो गुरुवरैरद्यापि संपूज्यते
तस्याचार्यशिखामणेः प्रतिकृतौ कैश्चिन्न चित्रे धृतम् ।
एषा कालटिपुण्यभूमिविषये कौतूहलान्निर्मिता
पूर्वैः शृङ्गगिरेर्मठाधिपतिभिर्विद्योतते साम्प्रतम् ॥ ८ ॥

दास्यं यस्य पदाब्जलग्नमनसः कर्तुं जना भूरिशः
शिष्यत्वं सहसा गतास्तमनिशं शुश्रूषमाणा गुरुम् ।
अद्वैतामृतवर्षिणीं गुरुमणेर्वाचं समासाद्य च
प्रापुर्मुक्तिमदभ्रयोगविभवः श्रीशंकरो राजते ॥ ९ ॥

जन्मारभ्य जनानसावुपदिशन्पीयूषधारोपमं
भाष्यं, पञ्च मठान्स्वशिष्यसुखदान्संस्थाप्य दिक्षु प्रभुः ।
लोकानुग्रहसाधने प्रियतमान्शिष्यान्समादिश्य च
स्वस्मिन्मोदमवाप्य शंकरगुरुर्जेजीयते भूतले ॥ १० ॥

यं तेऽद्वैतमठाधिपाश्च गुरवः पारम्परीयं बुधाः
आचारं ह्यवलम्ब्य शिष्यनिवहं रक्षन्ति तापानलात् ।
अद्वैतं परमं भवाभयहरं द्वैते भयं विद्यते
निर्देशः स जगद्गुरोर्बहुविधैर्ग्रन्थैर्व्यवस्थापितः ॥ ११ ॥

तिष्ठन्त्यत्र तु ते गुरोः पदयुगं चित्ते न यैर्धार्यते
तस्माद्देशिकशंकराङ्घ्रियुगलं ध्यायामि मोक्षप्रदम् ।
संसारानलदग्धबुद्धिविधुरं पापे रतं दुर्जनं
पादाम्भोरुहमेकमेव बलवद्रक्षेद्गुरोर्निश्चितम् ॥ १२ ॥

K. N. RAMASWAMY SARMA.
Vidya Vinode.

SRI SANKARACHARYA

By K. S. RAMASWAMY SASTRI, B.A., B.L.

I bow to thee, immortal Sankara,
Who left thy bright eternal paradise
And took a human form and oped thy eyes
In palm-encircled sea-born Kerala!
You showed a Bliss above both Love and Law,
And taught how Mukti's great pure enterprise
Is not to tread a path that outside lies
But doth succeed when we do inward draw.
You showed how revelation's rare rich voice
Illumined reason's halting speech fulfils
And gives us wisdom's true beatitude.
For even heaven whose radiant rapture cloys
What care I when thy clear sweet speech instils
The utter peace of meditation's mood!

जीयाद्योगिशिखामणिर्जगति शुद्धाद्वैतरक्षामणि-
मोंहध्वान्तनभोमणिर्गुरुमणिः शिष्यौघचिन्तामणिः ।
कामाभिख्यभुजङ्गगारुडमणिः शृङ्गाद्रिभूषामणि-
र्मद्धृच्चातकतोषणाम्बुदमणिर्वागीश्वरीहृन्मणिः ॥

यत्पादाम्बुजपांसुरूपमभितं सर्वार्थसिद्धिप्रदं
संसारग्रहशान्तिमाशु तनुते नित्यं नतानां सताम् ।
तं कारुण्यपयोनिधिं श्रितवतां तत्त्वोपदेशे रतं
वन्दे देशिकसार्वभौममतुलं मन्देतरश्रेयसे ॥ २ ॥

How Reasoning helps the Advaita-Vada.

By K. Sundararama Aiyar M.A.

At the beginning of his Bhashya on the second, (or *Vaitathya*, वैतथ्य) Prakarana of Gaudapada's Karika, Sri Sankaracharya says :—'ज्ञाते द्वैतं नविद्यते इत्युक्तम् एकमेवाद्वितीयम् इत्यादिश्रुतिभ्यः। आगममात्रं तत्। तत्रोपपत्यापि द्वैतस्य वैतथ्यं शक्यतेऽवधारितुमिति प्रकरणमारभ्यते' "It has been stated that, when the Atman is known, the pluralistic world no longer exists. This refers to the Vedic passages like, 'the Brahman is one only without a second.' This part (Prakarana) is begun in order to show that it is possible to establish, even by logical argumentation, the unreality of the pluralistic world (of phenomena)." Moreover, in his *Dasa-sloki*, Sankara puts forth a solid array of arguments to establish the fact that "the One Innermost Self of Bliss alone remains (for ever)." Finally, in his Bhashya on Brihad-Aranyaka Upanishad (Chapter I, Brahmana IV), he starts the question whether the Yoga process—defined in Patanjali's Yoga-Darsana as *chitta-vritti-nirodha*, the inhibition of the mind's process of cognition—is not a means to liberation from samsara, and answers it in the negative. He says:—'न हि वेदान्तेषु ब्रह्मात्मविज्ञानादन्यत्परमपुरुषार्थसाधनत्वेनावगम्यते' "In the Vedantas, it is not known that there is any means to the gaining of the ultimate goal of life other than the knowledge of Brahman as the Innermost Self (of man)." From these facts, some modernised minds in India have come to the conclusion that, in Sankaracharya's view, his doctrine of Advaita can be established, and even realised, without the aid of the Veda and by the mere processes of rationalistic argumentation ;—and that the injunction of the Veda "The Atman is to be known by Sravana (oral instruction from a Vedic teacher), &c."—has *only a sentimental or speculative, but no practical, value* in his (Advaita) doctrine. We shall proceed here to show that these views are altogether unfounded, and that Sankara's view is that the Knowledge of the Brahman as the Innermost Self which is the one means of liberation can be gained *only* from the Veda, and not from ratiocination or any other source.

I

The Hindus have always acknowledged three independent sources of knowledge, viz., (1) sense-perception, (2) the methods of reasoning,—*i.e.*, Induction, Deduction, &c., (3) Sabda (or Apta-Vachana), instruction conveyed by the human voice by means of words and sentences. As regards the last, Sankara says :—"Our knowledge of objects cannot be such as to prove efficient for the gaining of our purposes unless it is properly taught by one who knows." This is true even of a material object like radium, petrol &c., previously unknown and now found useful to man. The Veda is also included in the class of *apta-vachana*, but as one of a peculiar kind. It consists of letters, words, and sentences understood as primarily originating, not from a human being, but from the divine being, and then transmitted from one person to another,—a succession which recedes into the remote and primeval past. The Yoga-Darsana calls Isvara :—'पूर्वेषामपि गुरुः, कालेनानवच्छेदात्' "the teacher of the earliest teachers, as he is not limited by time." Hence, as Sankara says, "it is not possible that the Veda, like ordinary men, can make statements mingled with error, untruth, and deceit." Further, as the Veda belongs to the class of Apta-vachana, it is a source of knowledge *only* where sense-perception and ratiocination are not available. Sankara says:—"The Veda is our authority in the origination of the knowledge of super-sensuous things,"—*i.e.*, knowledge which cannot be gained from the two other sources. Further, the true meaning of the Veda can only be gained from a teacher to whom various methods of practice and experiences have been transmitted from earlier personages belonging to the lineal succession of Vedantic teachers and

who thereby are qualified to throw light on various dark passages of the Veda and even of the commentaries now extant. Hence, we see what significance attaches to Sankaracharya's words of caution in his Gita-Bhashya :—" Whatsoever their mastery of all other branches of knowledge, those who do not know the *Sampradaya* (tradition) must be discarded in the same way as we discard all perverse and ignorant people." No one, however, is expected or desired to take things entirely on trust or become the bond-slave of dogmas so as to stultify or pervert one's own intelligence. But when the Veda, the Sampradaya, and the teacher's own explanations and experiences have established a truth, no amount of mere logical quibbling or verbal manipulation can upset it, —even as an external object whose form is open to the eye (or its sound to the ear) cannot be stultified by the application of the merely disconcerting and confounding methods of reasoning. As the saying goes, 'न हि दृष्टेऽनुपपन्नं नाम' " When a thing has been seen by the eye, you cannot get it stultified by saying that it is opposed to reason." Even so with regard to the realisation of the Innermost Reality of the Intelligent Self taught to us by a Vedic teacher belonging to the Sampradaya succession.

II

Let us, first, deal with the passage of Sankara's Bhashya on Gaudapada's Karika and inquire whether it supports the contention that the methods and processes of logic are enough to establish the Advaita doctrine. That passage is as follows:—"It is possible to establish, *even* by logical argumentation (उपपत्त्याऽपि) the unreality of the pluralistic world of phenomena." This clearly means that, after we have resorted to the Veda for the gaining of the knowledge needed to establish such unreality, we can—and ought to—have it confirmed by reasoning. The Veda itself supplies them. The Veda is not merely a source of authoritative assertion demanding unquestioning acceptance and obedience. Sankara points out that the very same Vedic passage which asserts that "the realisation of the Atman is to be gained by Sravana" also enumerates *Manana* (logical argumentation) and *Nidhidhyasana* (one-pointed meditation) as additional means to establish the same. This same circumstance is implied in Sankara's phrase "उपपत्त्याऽपि", "even by logical argumentation", in his bhashya on Gaudapada's Karika. He has also a similar phrase with the same import, in his bhashya on the fourth Sutra of II. 1 of Vyasa's Brahma-Sutras. "The Scriptural passage, too, 'it is to be heard, it is to be established by arguments,' enjoins *reasoning also* in addition to hearing (from a Vedic teacher), and thereby shows that logical demonstration, too, is to be resorted to in regard to Brahman." In this passage, the phrase, "तर्कमपि," corresponds to "उपपत्त्याऽपि" in the above passage of the bhashya on Gaudapada's Karika, and has a similar significance. Sankara himself explains the exact nature of this significance as follows:—"This passage (of the Veda) should not be disingenuously construed as allowing the dry (*i. e.*, unfruitful) method of (mere) reasoning to present itself for acceptance. Only such reasoning as is supported by the Veda is welcomed, because it subserves the attainment of the intuitive cognition (of the Self)." Such reasoning as proves agreeable to, and confirmatory of, the values which the Veda ordains is alone enjoined. For, as these values are alone competent to secure the true aims of life for man even up to the highest of all—viz., the Realisation of the Innermost Bliss of Love—the reasonings employed in accordance with the approved methods of logic to confirm such values must be regarded as unquestionable and receive the approbation of all right-thinking minds. Sankara says:—"The Veda which is eternal and the source of the true knowledge (*Vijnana*) may be accepted as relating to the unvarying and firmly-established Reality (*Paramartha*). Hence, the knowledge of the Real which is founded on the Veda cannot be shaken by all the logicians of the past, present, and future. Thus it is established that the knowledge obtained from the Upanishads is right knowledge." Sankara has put forth in various places a multiplicity of arguments to show that what is established merely by the approved methods of logical demonstration is liable to be overthrown by further arguments of a more convincing nature drawn from the same source, or by knowledge from other sources like the Veda. The Veda is the word of God, and proclaimed by Him at creation for the happiness and liberation of all living beings, and hence nothing else can overthrow the fact of its absolute conformity to truth. Hence, such reasoning as is allowed by the Veda itself is only meant to satisfy doubts and remove uncertainties arising from ignorance and scepticism, or to reconcile seeming contradictions among the statements appearing in the Veda itself. Also right knowledge depends on what an object is in truth and essence; and no arguments, illustrations, suggestive indications, or significant images can avail us in securing such knowledge. Further, Sankara points out that, if we rightly comprehend the nature

of what he calls *Paramartha*—the highest reality—we can easily realise that the processes of logical reasoning cannot help us here. He defines Paramartha as follows:—"एकरूपेण ह्यवस्थि योऽर्थः स परमार्थः। तर्कज्ञानानां त्वन्योन्यविरोधात्प्रसिद्धा विप्रतिपत्तिः" "That object which is permanently of one and the same nature is the one highest reality. On the other hand, the truths established by reasoning are often in mutual conflict, and hence it is well known that contradictory views prevail." Sankara goes on to say in regard to the Paramartha:—"रूपाद्यभावाद्धि नायमर्थः प्रत्यक्षगोचरः। लिङ्गाद्यभावाच्च नानुमानादीनाम्।' "As it does not possess qualities such as form and the like, it cannot be the object of sense-perception; as it is devoid of characteristic signs, its nature cannot be ascertained by the processes of inference and the like." Finally, Sankara, in his bhashya on the Brihad-Aranyaka Upanishad, puts forward the following remarkable challenge against the opponents:—"आगमेन त्वास्तित्वेऽवगते वेदप्रदर्शितलौकिकलिङ्गविशेषैश्च तदनुसारिणो मीमांसकास्तार्किकाश्च अहंप्रत्ययलिङ्गानि च वैदिकान्येव स्वमतिप्रभवानीति कल्पयन्तो वदन्ति प्रत्यक्षश्चानुमेयश्चेति" "When the existence of the Atman has been learned from the Vedas and such arguments in proof of it as are specially taught by the Veda are also known, the Mimamsakas and Tarkikas who have found them worthy of acceptance imagine that these reasonings found in the Veda which establish the (inner) consciousness of the Ego are discoveries emanating from their own minds, and declare that the existence of the Atman can be established by sense-perception and ratiocination (independently of the Veda)." *Sabda*—the series of sounds forming the letters, words, and sentences of the Veda—came into manifestation along with the rest of the world at the time of creation, and includes those parts (of the Veda) which contain the reasonings needed to establish the doctrine of the one Atman only without a second. Hence, the *Science* of the laws of reasoning, whether cultivated originally in India, or later in the West, cannot claim precedence of the arguments taught in the Veda itself merely as aids to the human mind in establishing the Vedic doctrine.

It is also important to note that Sankara, in his bhashya on the Gaudapada Karikas, quotes the Sruti at every step of his argument in order to confirm his conclusions. If he intended therein to establish his Advaita doctrine solely by reasoning, he would certainly not have thus stultified himself. Further, we have to note a circumstance even more conclusive on this point,—viz., that Gaudapada himself, even at so early a stage of his work as the *third* sloka of his first (or Vaitathya) Prakarana, refers to the Sruti as his authority for proving the unreality of the objects seen in the state of dream; and he also says that Sruti itself proves the same by arguments.

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम्।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम्॥

"The absence of chariots, &c., is stated in the Veda with reasons in support of it; hence it is stated (by the knowers of Brahman) that the Srutis proclaim that the experience of the state of dream are of the nature of illusion."

In sloka 2, also, Gaudapada refers to what he calls वेदान्तनिश्चयः, "the settled doctrine of the Vedanta," in order to show that the one innermost Self which is of the nature of Intelligence is the basis upon which is sustained—through the agency of its illusory power of Maya—all the distinctions of *Kartri* (agent), *Karana* (instrument or agency), and *Karma* (action), and of *jnana* (experience) and *Smriti* (remembrance),—even as the false perception of the entity of the serpent is sustained on the basis of the rope, &c. Further, Sankara, in his bhashya on sloka 17, says:—"जीवप्राणाद्यनन्तभावभेदैरात्मा विकल्पित इत्येषः सर्वोपनिषदां सिद्धान्तः" "That the (one) Atman is differentiated into different phenomenal objects such as *Jiva*, *prana*, &c., is the established doctrine of the Upanishads." Numerous other references can be easily given, but there is no need to insist further on a matter so simple and clear that it seems astonishing how such a serious misapprehension as we have dealt with could have arisen in in any quarter.

We must here also not fail to point out that, in the Advaita doctrine, even the knowledge obtained from the Veda and confirmed by logical demonstration can only give knowledge of the phenomenal kind (*vritijnana*) which can be effective solely for destroying the phenomenal primeval ignorance (*mula-ajnana*) which is the cause of Samsara. It cannot give us the *Svarupa-jnana*, the noumenal knowledge of the Atman, constituting the essence of the innermost reality of the Self and identical with it. Swami Brahmananda has said well:—"प्रमाणजन्यज्ञानरूपेणैव प्रकाशेन अज्ञानस्य निरोधः, न तु चित्प्रकाशेन" "It is only the shining of the phenomenal knowledge gained from the sources of proof that we accomplish the destruction of the ignorance which is the cause of samsara, not by the noumenal self-effulgent Reality." Swami Brahmananda gives an apt illustration,—"मन्ददीपान्धतमसयोरिव," "like (the co-exist-

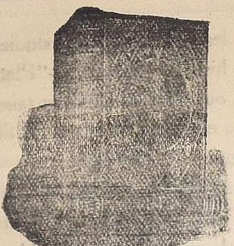
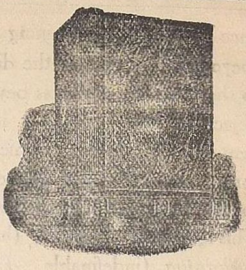
ence of the dimly shining lamp and the darkness (beyond)." Even as the dimly-shining lamp serves to show us the darkness beyond which conceals the objects placed there, so it is the noumenal self-effulgent reality (Atman) which serves to brighten up for us the co-existing primeval Ignorance which is the cause of our samsaric experiences and troubles. This ignorance is *anadi* (beginningless) and *anirvachaniya* (indefinable,—*i.e.*, neither *real*, as that will stultify the unity of the Atman; nor *unreal*, as being the producing cause of the sense-world of phenomena). Madhusudana Sarasvati speaks of this as the "सिद्धान्तरहस्यम्", "the secret of the doctrine" of the Advaita system. He says:—"आत्मा नाभावप्रतियोगिअभावप्रतियोगिनश्च देहेन्द्रियादयः। तेन तऽमी नात्मानः। किं तु स्वप्रकाशबोधरूपाख्ये आत्मनि अद्वैतेऽप्यनाद्यनिर्वचनीयाविद्याकल्पिता अनिर्वचनीया एवेति सिद्धान्तरहस्यम्." "The Atman is not correlative to a negation. It is the indriyas, &c., that are correlatives to negations. Hence they are not of the nature of a noumenal reality like the Atman, but indefinable sense-objects postulated by Ignorance, also beginningless and indefinable, on the Atman which is, in its essence, self-effulgence (or knowledge). Such is the established secret of the true (Vedantic) doctrine." It is, in fact, the central truth of the doctrine, not generally understood in its true significance.

We shall do well, in this connection, also to consider the import of the statement of a living European writer as follows:—"The deep fundamental conception of Plato and Kant was precisely that which already formed the basis of the Upanishadic teaching." And the Upanishad itself supports what it teaches by satisfactory and efficient argumentation, as we have already shown and shall show, too, in the next section. It may be that philosophers like Plato and Kant establish their doctrine by arguments which they have every claim to regard as their own. It may be that neither these arguments nor the "fundamental conception" of their philosophical system, however akin to the Vedic doctrine, *show* any trace of borrowing from a previous source. It is nevertheless, true that the filiation of ideas is sometimes traceable. They may at least be assumed to exist, even though no tracing of them to their original sources may be possible. In the present connection, however, we, Vedantins, may well consider the import of the information which the French *savant*, M. Emile Burnouf conveys to us. In his work, "The Science of Religions," he says:—"A considerable portion of Greek philosophy, especially morals, came from the East, whither scholars went to learn." Kant had studied Plato, and has said of him as follows:—"Plato perceived very well that our reason naturally raises itself to cognitions far too elevated to admit of the possibility of an object given by experience corresponding to them." Historians of philosophy have pointed out that "the old opposition, in Plato, between noumena and phenomena—the world as it is in itself and is known by thought on the one hand, and the world as it presents itself to the senses, on the other,—seemed now about to receive a fresh confirmation at Kant's hands." What Kant called the process of Reason, and Plato named Thought (or Idea), is in Modern Europe called Intuition, and is known to the Vedanta as *Aparokshajnana* or *Sakshatkara*. The names differ, but the process is the same. Have we not said enough to suggest the line along which investigation must travel in order to discover the sources through which great ideas and thoughts filtrate and get affiliated so as to enlighten and elevate the races of mankind?

III

We shall briefly deal with the other line of argument,—viz., that, in his Dasa-sloki, Sankara has put forward a solid array of arguments alone in favour of his Advaita doctrine, and this shows that no Sruti is needed to establish the same in a conclusive manner. In the *first* place, we reply that these are the very arguments which, as stated already, the Sruti itself advances for the processes of *manana* which it enjoins. For example, the argument given in the first sloka to prove that the five elements, &c., are not fit to be deemed as reality (Atman) is "अनैकान्तिकत्वात्," "because they are not permanent,"—*i. e.*, apt to be and also not to be, and therefore transient and phenomenal. Madhusudana explains the word as "व्यभिचारित्वात्." Brahmananda is more express and says, "यथा श्रुतं विनाशित्वात्", "stultifiable, *as stated in the Veda.*" Any number of illustrative passages may be quoted from the Upanishads. One will suffice. "यो वै भूमा तदमृतं, अथ यदल्पं तन्मर्त्यम्" "That which is unlimited is immortal, that which is limited is mortal." On the other hand, we have, concerning the Atman, the passage:—"न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते अविनाशित्वात्." "There is no cessation of the knowledge of the knower, for it is not subject to destruction at all,"—*i.e.*, it eternally exists.

We may similarly run through the arguments advanced in the remaining slokas, but our limits of space do not permit it here. It is enough to refer to Sankara's significant statement in the concluding

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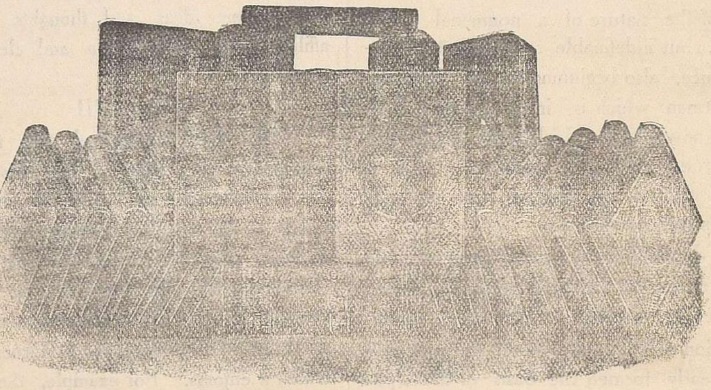

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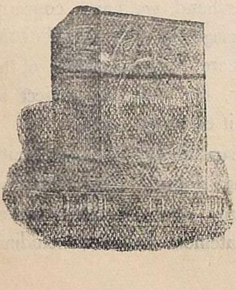

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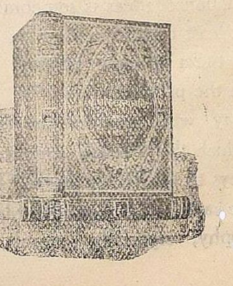

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——Srirangam——

stanza of the hymn. He says:— "कथं सर्ववेदान्तसिद्धं ब्रवीमि." "How can I state in words the settled doctrine of the Vedanta?" His meaning is that no arguments, however skilfully stated can help to establish, for the enquiring mind, the truth of this great Vedic doctrine. Only realisation—अवगति, as Sankara calls it—can place it beyond the obstinate qustionings of the sceptical human mind apt to rely on ratiocination alone. Sankara says in forcible and impressive language:—"न हीदमतिगम्भीरं भावयाथात्म्यं मुक्तिनिबन्धनमागममंतरेणोत्प्रेक्षितुमपि शक्यम्." "This profoundly abstruse doctrine of the true nature of Reality (Self) which is the means of attaining to final emancipation from Samsara cannot be even thought of without the aid of Vedic texts." It is to establish the true significance of the Vedic texts that we resort to logical methods of discussion. Sankara also points out that the Vedic texts often *seem* so manifestly in conflict that we have first to refute what seems their *apparent* sense by resorting to the necessary arguments and methods of reasoning which we have learned from the Nyaya-Sastra.*

—(see note below.)

IV.

We now take up the discussion of the argument which the opponent bases on Sankara's references to *Sushupti* (dreamless sleep) in slokas 1 and 3 of the *Dasa-sloki* hymn. In Sloka 1, he says "सुषुप्त्यैकसिद्धः." "It exists (as seer) even in sleep." In sloka 3, "सुषुप्तौ निरस्तातिशून्यात्मकत्वात्," "In Sushupti it can be shown that its non-existence is not sustainable,"—*i. e.*, it exists even in that state. The opponent forgets that, in sloka 8, Sankara himself says that all the three states of waking, dream, and dreamless sleep are "अविद्यात्मकं", "of the nature of ignorance (maya)," and that, therefore, the Atman is "त्रयाणां तुरीयः," "beyond the three, that which is *fourth*,"—the witness of all the three. Let us now consider the true import of the two slokas themselves. Madhusudana Sarasvati explains the statement in the sloka 1 as follows:—"आत्मनः सुषुप्तिसाक्षित्वान्न तत्र तदभावः," "As the Atman is witness of the state of dreamless sleep, it is not non-existent therein." As already explained, the word 'witness is used not in the sense of प्रमाता, "a knower of objects," but in that of "the noumenal witness (seer) standing in no relation to any phenomenal object, but the absolute and unconditioned eternal source of all intelligent knowledge brightening the whole universe." Madhusudana Sarasvati well explains:—"दृश्यस्य द्रष्टृत्वानुपपत्तेः प्रमातुश्च परिणामित्वेन दृश्यत्वात् एकस्य कूटस्थस्यैव सर्वसाक्षित्वात्," (It is consistent with reason to hold that) a material object perceptible to the senses cannot also be the perceiver (of the same); as the perceiver of objects is an evolving personality, he too is only a material phenomenon (दृश्यः), for it is only the one absolute reality that is the witness of all." Swami Brahmananda also gives the following profound and masterly argument:—

'शुद्धचित्सर्वदृश्यानामधिष्ठानमेव । नाधार इत्यविरोधः । इदं रजतमित्यादिविभ्रमे हि इदमादेराधारत्वेन रजततादात्म्येन स्फुरणेऽपि शुक्तत्वस्यापि विशिष्टस्याधिष्टानस्य यथा स्फुरण तथा प्रकृतेऽपि ।'

"The Noumenal Intelligence is the causal source (*adhishthana*) of the false identification with it of the objects of sense-perception, not its basal support (*adhara*). Hence the objection does not hold. In the false perception, 'this is silver,' the actual mother-of-pearl which is the causal source of the same is not perceived but only 'this (indefinite) object' shines as its basal support. So also, in regard to the object of the present discussion (Atman)." That is,—as the 'this' in "this is silver" is the *adhara* (basal support), and the mother-of-pearl is the *adhishthana* (causal source) of the false perception, so the (phenomenal) Jiva is the *adhara*, and the (noumenal) Atman is the *adhishthana* of the Samsaric life of the world.

We now take up sloka 3 of which the pertinent part is rendered as follows:—"In sushupti, we deny that there is absolute void,"—*i. e.*, even there the Atman is present as the "witness". Madhusudana Sarasvati's interpretation is as follows:—"आत्मचैतन्यस्य सुषुप्तौ न शून्यता," "In dreamless sleep, there is no negation of the innermost (Noumenal) Intelligence." He adds:—"भावप्रधानो निर्देशः। तस्य सुषुप्तिसाधकत्वात्पुनरुत्थानानुपपत्तेश्च ।," "the affirmation here is primarily one of a positive kind,—for it is the help (the causal source) for the existence of sushupti; also without it we cannot account for the waking again." Thus, the object is to show that the Jiva is one with the Brahman, the final cause of the universe of change. *Adhyasa*—the identification of what is not real with the one Absolute Reality—exists even in sleep. Sleep is one of the *three avasthas*, phenomenal states experienced as a consequence of this Adhyasa. In sleep, we identify the (causal) ajnana with the Absolute Witness (Atman). The identification (*tadatmya*) is the cause of the phenomenal existence in sleep of the experience (*vritti*) both of the ego (*aham*) and of the ignorance of the variety of objects (of the wak-

*He says:—"श्रुत्यर्थविप्रतिपत्तौ चार्थाभासनिराकरणेन सम्यगर्थनिर्धारणं तर्केणैव वाक्यवृत्तिनिरूपेण क्रियते ।"

ing state). These experiences occurring in sleep without our being aware of them are only inferred, as all Advaitic teachers have pointed out, from the later remembrance after awaking from it. Whether the witness of these experiences in sleep is the phenomenal living personality (*Jiva*) or the absolute Brahman is a matter on which differences of opinion have existed. But this is a matter of subordinate importance,—for, ultimately, they are to be known as one and the same, through the instruction and enlightenment gained from the Vedanta.

CONCLUSION.

Thus the Advaita doctrine is primarily to be learned from the Veda itself, but its realisation can only be rendered possible to the qualified disciple through instruction conveyed by a teacher regarding the true import of the Maha-Vakyas as interpreted in the Vedic Sampradaya transmitted through Sri Sankaracharya to the Vedantic school which he re-founded in this land of the Rishis and endowed with such new graces and elements of vitality as to earn for it the distinction of being, in the late Professor Max Muller's well chosen phrase, "the most sublime philosophy and the most satisfying religion." Sri Sankaracharya's interpretation of the Maha-vakya Tattvamasi (तत्वमसि), as is known to every one belonging to that school, teaches us how it implies and includes the *manana* and other processes which the Upanishads expressly mention in the famous passage, "द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः". But this process of *manana* (logical demonstration) should be such as to confirm the Vedic doctrine of "शान्तं शिवमद्वैतं," "the Innermost Bliss of Love, which is One only without a second," and make it bear fruit in the Jiva's inner spiritual illumination अपरोक्षानुभवम् and the resulting liberation from Samsara, not such as is calculated to lead man into the ruinous shoals and quicksands of mere controversial polemics and logomachy and make him a willing slave to the temptations and distractions of sense. Our Vedic and Vedantic training and discipline in the school to which we belong enables and prompts us ever to avow and proclaim the homage of our hearts to our Loka-Guru, Sri Sankaracharya, of everlasting renown, in the ever-memorable words of his great and direct disciple, Sri Padmapada,

नमाम्यभोगिपरिवारसंपदं
निरस्तभूतिमनुमार्धविग्रहम् ।
अनुग्रमुन्मृदितकाळलाञ्छनं
विना विनायकमपूर्वशंकरम् ॥

The Two Paths.

BY P. T. SRINIVASA IYENGAR M.A., L. T.

The impulse to creation was Kama—Desire. As the Srti has it,

कामस्तदग्रे समवर्ततताधि मनसो रेतः प्रथमं यदासीत् ।

Desire first arose in it, which was the primal germ of mind.

Again,

कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्यः ।

Kama was born the first. Him neither Gods, nor Fathers, nor men have equalled. This Kama acts from within outwards and propels men towards the objects of the world. As the Katha Sruti says.

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।

The self-existent pierced the Indriyas outward: hence [the individual] looks outward, not towards the Atma within.

So long as the primitive impulse of creation is unobstructed, the individual follows the प्रवृत्तिमार्ग, the path where Karma is performed for the fruit which one desires to obtain from it. But in the long pilgrimage through eternity—संसार—the direction of the flow of the energy of desire is reversed and

कश्चिद्धीरः प्रत्यगात्मानमैक्षत् आवृत्तचक्षुः अमृतत्वमिच्छन् ।

Some wise one, desiring immortality, with inturned vision, sees the Atma within. Kama still supplies the needed energy, for it has now become Mokshakama. This important event, this reversal of the direction of the flow of the energy of primal Kama, is generally marked by a catastrophe of the mind such as is exemplified by the विषाद of Arjuna, when, his soul stirred to its greatest depths, the violent unsettlement of his mind impelled him to turn to his life-long friend and playmate, now his Acharya and beg him for some definite, unambiguous teaching (निश्चितं ब्रूहि) about Dharma.

The whole of the 2nd chapter of the Bhagavadgita, was Sri Krishna's elaborate reply. Almost at the beginning of the half-century of verses which contain the reply of the Gitacharya occurs the well-known line नासतो विद्यते भावो नाभावो विद्यते सतः। which has proved the veritable Kurukshetra of the commentators; but as it does not concern us, it need not be discussed here. Near the end of the chapter, Sri Krishna takes up the question of the goal to be attained by those who have turned to the निवृत्तिमार्ग The Katha Sruti calls it अमृतत्वं, Immortality; but what does this word mean? The Atma, being immortal, does not need to gain immortality; and the body can never become immortal, for however long a man may postpone the dissolution of the elements of which his body is composed, Pralaya is certain to reduce it to a seminal condition, बीजास्वन्तरिवाङ्कुरो प्राङ्निर्विकल्पं. What then is अमृतत्वं? It is the state called by Sri Krishna ब्राह्मी स्थितिः, the Brahma-state, attained by the स्थितप्रज्ञः, the man of settled mind, who is not tossed about by the desires for the pleasures of the world. The last Sloka of that chapter says that such a man, at death, reaches ब्रह्मनिर्वाणं, a phrase which it is impossible to translate into English.

What are his experiences when he reaches that state? Does he experience the consciousness of the Oneness of True Being, साक्षात्कुरुते स्वात्मानमेवाद्वयम् or does he endlessly enjoy the unutterable Bliss of the contemplation of the hosts of auspicious qualities, कल्याणगुणगणः, of the Supreme Isvara? Is it worth while for us to argue this question, while we are so far from attaining to that state, when we have not yet taken the first halting steps on the paths that lead to the goal? Is it not worse to air to the world our particular creed about this question. Which matters more—creed or conduct, Mata or anubhuti? That creed alone matters, that the eternal salvation of the soul will be imperilled by this belief or that is the contribution of Europe to the world's thought. The Indian view, on the contrary, is that creed matters not, that debate matters not and the only thing tnat matters is निष्ठा, the observance of which will be ruined rather than otherwise by debate and the hatred which it engenders.

Hence Arjuna after he heard the teaching embodied in the 2nd chapter, of the Bhagavad Gita did not ask Sri Krishna what shall I believe about ब्रह्मनिर्वाणम् which I shall reach in the future, but what shall I do in the present. He considered the teaching of the 2nd chapter not definite enough for him; so he said.

व्यामिश्रेण वाक्येन बुद्धिं मोहयसीव मे।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥

Thou confoundest my mind by what looks like contradictory ordinances. Tell me definitely that one thing by which I may reach the Summum Bonum. To this came the clear-cut, unmistakeable reply,

लोकेऽस्मिन्द्विधा निष्ठा पुरा प्रोक्ता मयानघ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥

I have already told you that in this world, O sinless one, there are two forms of निष्ठा (it is impossible to find an English equivalent for this word) Jnana Yoga for the Sankhyas and Karma Yoga for the Yogis. It will take us far away from the question on hand, to discuss what relations the Sankhyas and the Yogis of this sloka bear to the Sankhya darsanam of Kapila and the Yoga darsanam of Patanjali. It is enough if we understand that there are two kinds of men among those that have begun to tread the *nivritti marga* and each kind is competent to follow a निष्ठा of its own.

A faint echo of this two-fold division of men is found in the classification of human temperaments into intellectual and emotional. The European word 'temperament' is a cloak of ignorance; the accumulated character—potential, सञ्चितकर्म which is the result of the energy of desires yielded to in past lives and of which the efficient part for this one life is प्रारब्धकर्म is the cause why each man exhibits a temperament of his own. One temperament is inclined to a life of action, tends towards कर्मयोग and the other to a life of contemplation, ज्ञानयोग. The former is described in great detail in chapter III and the latter in chapter IV. In describing each the Gitacharya extols the special excellence of each in view of the अधिकार of each man, but the result of this exposition is that Arjuna again gets confused and asks,

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥

Thou ordainest, Krishna, separation from Karma, and at the same time, union with it; tell me definitely which of the two is superior. Arjuna has not yet clearly grasped the equal validity of the two paths So the Bhagavan repeats the old answer in new words.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।

एकं सांख्यं च योगं च यः पश्यति स पश्यति॥

The place reached by the Sankhyas is also attained by the Yogis; Sankhya and Yoga are one; who sees this, sees The identity proclaimed here is not the identity of means but that of the goal. The follower of either निष्ठा reaches the same परमां गतिं.

In the VIII chapter Sri Krishna describes the supreme state of *amritatvam* which is the one goal of either path.

अनन्यचेताः सततं यो मां स्मरति नित्यशः।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥

He who is always thinking without letting his mind wander toward other things, the Yogi always devoted to me, reaches Me easily.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥

Having reached me they do not get rebirth, the House of sorrow, the changeful state, those great ones who have attained the Supreme State called Moksham. This same supreme state, is described otherwise.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥

What is called the unmanifest, the unchangeable: that they call the Supreme Goal, having reached which they never return; that is my Supreme abode. Thus whether it is called the Supreme abode of Isvara or the unmanifest, the chief characteristic of the Supreme Goal is that those who have reached it never return to compulsory rebirth. This is the *amritatvam*, which is the goal of the *nivritti marga*.

It will be noticed that the question that alone concerns modern Indians of the Sankara or the Ramanujiya Schools, whether in this Supreme State the man continues the contemplation of the Akshara or of the Kalyanagunagana of the Isvara is not raised here. For the experiences of the *Mukta* are his own and do not concern us. What matters is that *punarjanma* is transcended and the goal of life reached. However often Arjuna questions his Acharya he does not trouble him about the *anubhuti* of the *Mukti* but about the means to reach that State; for he again returns to the query, which of the two paths is the better one. For the third time he asks:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥

Those Bhaktas who, thus constantly devoted to Thee, make उपासना to thee, and those who पर्युपासते) the unchangeable, the unmanifest, of these who are the superior knowers of Yoga?

The Bhagavan replied:

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

Those who have their Manas fixed in Me, eternally devoted, make उपासना to Me, (and) attained supreme devotion, they are considered by me to be supreme devotees. Those, however, who make उपासना to the unchangeable, the undescribable, the unmanifest, the Omnipresent, the one beyond the reach of Manas, the Kutastha (it is impossible to render this in English), the Immoveable, the fixed, who, having controlled all the activities of the Indriyas, look on all things with impartiality and are devoted to the good of all beings, they, too, reach me. To those whose minds are devoted to the unmanifest will befall much trouble; the path of the unmanifest will cause much difficulty to embodied beings. Those who have devoted all their actions to me and are supremely attached to me and are contemplating on me to the exclusion of all others, and whose minds are fixed on me, I shall soon raise from the Ocean of death and birth.

Once again, does the divine teacher reiterate that there are two paths, both of equal efficacy, because both lead to the same goal—Isvara Himself. Though the goal is the same, the paths are different; On one, Isvara is the unfailing guide: the other path the individual has to tread with pain. One path is not superior to the other; one appeals to अव्यक्तासक्तचेतसाम्, the other to मय्यावेशितचेतसाम्.

Of these two paths, it is well known that Sri Sankaracharya was specially devoted to the former, and Ramanujacharya to the latter. Neither of these teachers condemns the path not specially favoured by him. Both acknowledge the equal validity of both paths for securing अमृतत्वम्. But their modern followers delight in praising one of the two forms of निष्ठा to the discredit of the other.

That such was not the teaching of Sri Sankaracharya is evident from the following remarks of his on the above Slokas :—

ते प्राप्नुवन्ति मामेव इति अक्षरोपासकानां कैवल्यप्राप्तौ स्वातन्त्र्यम् उक्त्वा, इतरेषां पारतन्त्र्यात् ईश्वराधीनतां दर्शितवान् तेषामहं समुद्धर्ता इति। यदि हि ईश्वरस्य आत्मभूताः ते मताः अभेददर्शित्वात् अक्षरस्वरूपाः एव ते इति समुद्धरणकर्मवचनं तान् प्रति अपेशलं स्यात्। यस्माच्च अर्जुनस्य अत्यन्तमेव हितैषी भगवान् तस्य सम्यग्दर्शनानन्वितं कर्मयोगं भेददृष्टिमन्तमेव उपदिशति।

Having proclaimed by the words 'they too reach me' the self-reliance of the devotees of the Unchangeable when they reach Kaivalyam, He shows that the others, being dependent on Isvara are not self-reliant by the words, 'I uplift them.' If they are considered as the self of Isvara on account of the experience of identity (with Him), they are of the nature of the unchangeable, it will be meaningless to say that Isvara uplifts them. And *as the Bhagavan was the supreme well-wisher of Arjuna*, he teaches him the Karmayoga, not associated with the vision of identity and filled with the vision of difference.

The Bhagavatpadacharya is thus supremely impartial in acknowledging the Karma Yoga as the special teaching of Sri Krishna because of his special love to Arjuna, it being an easy निष्ठा for embodied beings. Similarly the Sribhashyakara, specially devoted to the path of Isvara upasana, yet acknowledges the validity of the path of अक्षरोपासना. In discussing the sloka.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

Repeating Om, the single-lettered name of Brahma, remembering me, who departs, giving up his body, he reaches the Supreme State. the Sribhashyakara says: प्रकृतिवियुक्तं मत्समानाकारमपुनरावृत्तिमात्मानं प्राप्नोति, he reaches the Atma, without returning to rebirth, which is separated from Prakriti, which is of the same nature as myself.

The Acharyas, though each of them is partial to one of the two paths, praise the efficacy of both. But their modern followers, filled with self-sufficiency condemn each other; where they ought to cultivate love, they exhibit hatred. Is this not but another effect of मम माया दुरत्यया?

To Adwaitism through Psycho-Analysis.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

To Sri Sankaracharya belongs the supreme credit of harmonising reasoning and revelation in a manner that equally compels admiration and defies imitation. Such a task is by no means an easy one, because almost all the other philosophers who have sought to interpret existence and show man the how and the why and the wherefore and the whither of things have stressed either reason or revelation too much and been driven into excessive and elaborate negations or affirmations, or have sacrificed either at the altar of the other. To Sri Sankara belongs the matchless distinction of duly subordinating reasoning to revelation without sacrificing or enslaving it and of exalting revelation to the position of a constitutional sovereign who is *primus inter pares* and who is the reverse of a tyrannical autocrat. He regards *Anukoola Tarka* not only as permissible (which is a patronising attitude) but as indispensable for the right comprehension and interpretation and exposition of Scripture. The hegemony and suzerainty of Scripture is unquestionable but its rule is not that of Robinson Crusoe over his desert island where he is the monarch of all that he surveys or of a tyrant over his slaves. Reason is required not only for the correct textual interpretation of scripture but also for revealing the inner reason of scriptural declarations.

2 No one has spoken more convincingly or in clearer terms about the supremacy of Scripture in respect of the truths of supersensuous realm. He

calls it as self-ardent, self-proven, and self-effulgent. It is the *Para Pramana*; it is swatah Pramana. In his Bhashya on I, 1, 3 Sri Sankaracharya says: अस्य महतो ऋग्वेदादेः अनेकविद्यास्थानोपबृंहितस्य प्रदीपवत् सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य (of such great Rig Veda etc. which are vast on account of including many sciences which illumine the significance of all things like an effulgent lamp, and which are of the level of Omniscience). I have referred to this aspect of Sri Sankara's teaching in some detail lest I be misunderstood as saying that he exalted reason above scripture. He never wavered in his loyalty to the Veda or in his declaration of Sruti being the Queen of all the Pramanas. Nay, he was so very jealous of the supremacy of the Veda that he would not allow its greatness to be diluted by direct or indirect acknowledgements of the equal supremacy of the Agamas (as other Acharyas were prepared to do and did in the course of India's spiritual history). But all the same he was not a mere theologian flourishing scriptural texts in our faces. He reached the innermost shrines of Vedic declarations of eternal truths and there meditated on them in the light of his illumined reason and attained full and perfect fusion of rational analysis and supra rational faith. For what is scripture but divine and eternal reason? Human reason knows and realises its subordination to it but realises also its kinship with it.

In this thesis my object is to show how Sri Sankara sought to get at the innermost core of truth by vigorous and introspective self-analysis. This is of the very stuff of human ratiocination. Let me say a few words here about the results of independent philosophic thinking in the west about the matter. A careful study of the thinking principle—for thought is the most human and distinctive portion of the human personality—leads to the discovery of the identity of the thinker and of his self-awareness of such identity.

The mind cannot be regarded as a mere nexus of sensations and emotions and thoughts, because such a theory can never account for this principle of self-awareness of identity. It is as if the garland is aware of itself as a collection of flowers. It is as if the poem is aware of itself as a collection of letters. We cannot see any evidence of such self-awareness. But the human personality is a witness of such mental states (vrittis) as of natural events.

Of equal importance is the conception of value as emphasised by western thinkers. It has been well said that "the essence of religion consists in the connection that value will be preserved." The principles of conservation of value are of true and of unquestionable application in the realm of the soul. The intrinsic and permanent value of the soul as a self-concious personality whose birthright is happiness is a fundamental fact which is of the very stuff and constitution of things psychical.

Thus the innermost analysis of the innermost core of being reveals to us the eternal principles of identity and value. But the identity is the identity of the spirit and is hence of a newer and higher order of reality than the reality of matter which is ever in a state of flux and is passing from form to form; and the value, as conserved and consecrated in the realm of soul, is an immutable and infinite and eternal value, and not an ever-changing, finite and pragmatic value. The vital difference between religion and science is there. Professor Hoffding says in his *Philosophy of Religion*: "Religious as well as scientific understanding is a reduction of the unknown to the known, their difference consists in the nature of the known". Butler says in well-known and noble words: "Religion does not demand new affections but only claims the direction of those you already have, those affections you daily feel, though unhappily confined to objects not altogether unsuitable but altogether unequal to them." Bosanquet says: "The life of the Finite Mind is essentially an adventure, being torn between existence and self-transcendence . . . . It (the religious consciousness) is self-contained, being the insight into the human divine nature of the self, and in this sense an experience of God . . . . Identification with the ultimate individuality, which can only be through religious self-recognition constitutes the worth and destiny of finite beings". I have quoted these passages to show what are the results of introspective psycho-analysis as realised and pursued in the west.

Indian psycho-analysis has been even more clear and rigorous and thorough. Its analysis of the three recurring daily states—(viz., the waking state, the state of dream and the state of deep and dreamless sleep, its description of the *Sthula* (the gross), the *Sukshma* (the fine) and the *Karana* (the causal) bodies, and its declaration of the five sheaths (*Pancha Kosas*) are distinguished by clearness and irrefragability of Logic. The waking state shows the cosmic diversity in terms of touch, taste, smell, hearing and sight. In the state of dream the senses are merged in the mind whose imbedded impressions come into play in the absence of the rush of images of outward phenomena and create and project a world of shadows which are often brighter far than the realities of the brilliantly manifold waking state. In the state of dreamless sleep we have the mind with the absorbed senses in a state of involution within the cosmic nescience (*avidya*) through whose obscuring atmosphere we yet sense the bliss of the Atman in a manner impossible amidst the distractions of the lesser and pain-shadowed but infinitely diverse pleasures of the waking state and the state of dream. When we are in the state of deep and dreamless sleep, we have experience but not mentation and on waking we have a memory of the experience of bliss which was enveloped by nescience during deep sleep. Through all these states runs the continuous bright thread of the identity of the all-witnessing Seer. As Sri Vidyaranya says:—नोदेति नास्तमेत्येका संविदेषा स्वयम्प्रभा । Thus through all the mutually exclusive states of being (which are as mutually exclusive as life and death) runs this conscious unity and identity. Its permanence even after death is thus clear. We cannot conceive of a time when it will not be. Further, the soul must be bliss: otherwise there cannot be such a flow of undying love for it. We cannot imagine a time when it will not be. We do not desire a time when it will not be.

Thus the soul is *Satchidananda*. We do not realise its true nature because through our ignorance we attribute to it the alien qualities of *Amrita*, *jada* and *duhkha*. Sri Sankaracharya says in his world-famous introduction to his Brahma Sutra Bhashya:

"सत्यानृते मिथुनीकृत्य अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः। एवमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्वभोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षः। अस्यानर्थहेतोः प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते।

Thus Sri Sankara's theory of Adhyasa is quite simple and convincing. This dateless obscuration of the real nature of the soul has to be overcome by the radiant realisation of the true nature of the soul. Such obscuration can no more touch the brightness of the soul any more than clouds can lessen the radiance of the sun which they obscure from our vision. Sri Sankara says:

यत्र यदध्यासस्तत्कृतेन दोषेण गुणेन वाऽणुमात्रेणापि स न संबध्यते।

This view of Sri Sankaracharya is not mere realism or mere idealism. The soul cannot be excused nor is it a mere metaphysical postulate. As Sri Sankara says: "स्वभावतो विषयविषयाणीन्द्रियाणि न ब्रह्मविषयाणि" He says again: "न वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षं। किं तर्हि वस्तुतन्त्रमेव तत्।

Both these passages which occur in his Brahma-Sutra Bhashya show how he is a monist who affirms and proves that the soul is eternal *Satchidananda* which can be realised by *Sakshatkara* or *Anubhava* or *Avagathi*—as he variously describes Adwaitic realisation—though it is beyond the senses and the mind. To use the famous and oft used Adwaitic words, the realisation is: सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि। Sri Sankaracharya describes the Atman in the following glowing words in his Sutra Bhashya:— पारमार्थिकं कूटस्थनित्य व्योमवत्सर्वव्यापि सर्वविक्रियारहित नित्यतृप्तं निरवयवं स्वयंज्योतिःस्वरूपम्। In his *Aparokshanubhoothi* he points out how the Atman is Nishkala, Niyamaka, Antah, ज्ञान, पुण्यप्रकाशक, Nitya and Sadrupa whereas the body is Avrita, Niyamya, Bahya, Mamsamaya, Ashuchi, Tamasa, and Anitya and Asat.

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम्॥

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः।
ममायमिति निर्देशः कथं स्याद्देहकः पुमान्॥

He says again:

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम्।
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम्॥

If we pursue such introspective analysis further, we naturally arrive at the Adwaitic doctrine of the one Atman (Ekam Eva Adwitiyam). Is there any logical necessity compelling us to postulate many Atmans? Not at all. Just as mind is but one though the minds residing in the various bodies are many and diverse, so the Atman may well appear as many *Atmans* by reason of the mental *Upadhis* or limitation. The seeming diversity of souls is a phenomenal and relative reality just as the seeming reality of the cosmos is a phenomenal and relative reality. The noumenal reality is but one. The law of parsimony points in the same direction as the law of ultimate introspective analysis.

But the final proof of Adwaita is in the Veda. The four Mahavakyas viz., प्रज्ञानं ब्रह्म, अहं ब्रह्मास्मि, तत्त्वमसि, and अयमात्मा ब्रह्म show the truth beyond doubt or dispute. In his famous Swatma Nirupana Sri Sankaracharya says:

देहस्य चेन्द्रियाणां साक्षी तेभ्यो विलक्षणत्वेन।
प्रतिभाति योऽवबोधः प्रोक्तोऽसौ त्वंपदस्य लक्ष्योऽर्थः॥

विविधोपाधिविमुक्तं विश्वातीतं विशुद्धमद्वैतम्।
अक्षरमनुभववेद्य चैतन्यं तत्पदस्य लक्ष्योऽर्थः॥

The Supremacy of the Sruti as Pramana is thus stated in the same work by him.

वेदोऽनादितया यद्वा परमेश्वरप्रणीततया।
भवति परमं प्रमाणं बाधो नास्ति स्वतश्च परतो वा॥

Thus Sri Sankara shows the unity of the Atman by means of clear proof by logic and by Scripture. The world is in reality Brahma because cause and effect are one. Hence what appears as the world through the refracting medium of *avidya* is but Brahman in reality. The plurality of souls is only the reflected plurality of the central and radiant unity of the Atman. The mental *upadhis* like reflecting mirrors round a golden lamp cause an appearance of manifoldness.

Thus according to Sri Sankara, Moksha (liberation) is not an acquisition but a realisation. The soul does not *attain Parathva* even like iron becoming gold under the magic alchemic transmuting touch of *Rasa*, because if the alchemic power goes gold will become iron again and even so liberation may be lost. The so-called Jiva is the eternal and infinite Brahma who is one only without a second, and the realisation of this fact is *Moksha*.

No one has stressed the importance of *Brahma-Jnana* (God-realisation) as the supreme means to the supreme end of Moksha so well and so uncompromisingly as Sri Sankaracharya. The human personality has no supreme value apart from its being the scaffolding for building the temple of *Brahma Sakshatkara*. The mental *upadhi* or limitation which results in the human consciousness is by no means different from or superior to the mentality or *upadhi* which results in animal consciousness if men are like animals to go the paltry pain-shadowed round of sense-pleasures पश्वादिभिश्च अविशेषात्. Nay Sri Sankaracharya goes the length of even classing Scripture along with sense-perceptions as the lower *pramanas* and as means of attainment of cognitive knowledge in the case of minds covered with the sheath of nescience (*avidya*). For of what direct and supreme use is a mere study of scripture if it does not lead to *Brahma Jnana* which is the sole means of liberative bliss? He says in his eternally valuable and eternally famous introduction in the *Sutra Bhashya*.

अविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति।

Thus the lower knowledge of Scripture should lead to the higher knowledge viz., *Jnana* (God realisation) which alone confers the highest *Prushartha* of *Moksha*.

It is well known that so far as *Sadhanas* are concerned Sri Sankaracharya has a catholic inclusiveness. He accepts—and accepts with adoring enthusiasm and not in a patronising semi-sceptic way like some of his followers— Saguna Brahma, upasana, Bhakthi, and Karmas done in a spirit of Nishkama and Iswararadhana. His doctrine of *Sadhana-chatushtaya* shows how he stands for a pure and lofty morality as the indispensable first step in the direction of God-love and God-realisation. His devotional poems are the finest

in the world and are full of a quivering rapture of Godward adoration. He says in his *Viveka Chudamani*:

मोक्षसाधनसामग्रयां भक्तिरेव गरीयसी ।

Thus Sri Sankaracharya's doctrine of Adwaita is the all-inclusive and all-radiant firmament which finds a place therein for the stars and suns and moons of other systems of thought and faith. It accepts all realisations of the Supreme and shows an all-inclusive realisation in which they live and move and have their being. Sri Sankaracharya in a well-known and popular stanza;

देहबुद्धया तु दासोऽहं जीवबुद्धया त्वदंशकः ।
आत्मबुद्धया त्वमेवाहं इति वेदान्तडिण्डिमः ॥

The Adwaitic philosophy of Sri Sankaracharya is not only in consonance with the core of Vedic thought but is also in consonance with the highest western thought from which I may quote here the following beautiful sentence from B. Bosanquet's *The Principle of Individuality and Value*: The individual is one idea with the true Infinite ……. …….And in the ultimate sense there can be only one Individual."

॥ श्रीः ॥

श्रीशंकरभगवत्पादाचार्यभुजङ्गप्रयाताष्टकम् ॥

By Sethurama Sarma.

यदासीद्द्विनष्टा सदाचारनिष्ठा
तदा स्वीयगीतासुघुष्टार्थसिध्यै ।
यदात्माविरासीन्मुदाप्यो गुरुस्तं
सदा शंकराचार्यवर्यं प्रपद्ये ॥ १ ॥

अवाप्याष्टमे मातुरादेशमब्दे
तुरीयाश्रमं योऽगृणात्सर्वपूज्यं
स गोविन्दयोगीन्द्रहस्ताब्जजातो
गुरुः शंकरार्यो गतिर्मेऽस्तु नित्यम् ॥ २ ॥

गुरोराज्ञया योऽकरोत्सूत्रभाष्यं
सरोजासनाद्यैः सुरौघैर्विभूष्यम् ।
त्रयीशीर्षभाष्यं च गीतासुभाष्यं
वरं द्वादशाब्दे गुरुं तं नतोऽस्मि ॥ ३ ॥

यदास्येन्दुबिम्बच्युताद्वैतभाष्या-
मृतास्वादनैः सज्जनो मुच्यतेऽद्य ।
भवाब्ध्याह्वितापात्तं कृपापारिराशिं
सदानन्दमूर्तिं यतीन्द्रं श्रयेऽहम् ॥ ४ ॥

स्ववादाङ्कुशेन न्यगृह्णात्क्षितौ यः
स्वयं भेदवादीभवर्गं प्रमत्तम् ।
स्ववाणीविलासैश्च विस्माप्य वाणीं
वशं योऽनयत्तं यतीशं भजेऽहम् ॥ ५ ॥

चतुर्भिः स्वशिष्यैश्चतुर्थाश्रमस्थै-
श्चतुष्पीठनाथैश्चतुर्वाक्यतत्त्वम् ।
चतुर्दिक्षु योऽबोधयद्देशिकेन्द्र-
श्चतुर्थार्थदानप्रवीणं तमीडे ॥ ६ ॥

महामोहनिद्रागतं लोकमेतं
मुहुः स्वप्नजालं विलोक्यातिभीतम् ।
महावाक्यतत्त्वोपदेशैः प्रबोध्य
द्रुतं सर्वतश्चस्वतन्त्राव नित्यम् ॥ ७ ॥

अविद्यान्धकारेऽतिघोरे चरन्तं
पतन्तं भवाब्धौ विनष्टात्मदृष्टिम् ।
परात्मावबोधप्रदीपं प्रदाय
प्रभो पाहि सर्वज्ञपीठेश लोकम् ॥ ८ ॥

जगद्देशिकाङ्घ्रिद्वयाब्जभृङ्गेण भक्त्या
कृतं सेतुरामेण पद्याष्टकं यः ।
पठेत्सोऽनिशं भक्तिवैराग्ययुक्तो
लभेतेष्टसिद्धिं यतीन्द्रप्रसादात् ॥ ९ ॥

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SRI RAMANUJACHARYA

By K. S. Ramaswamy Sastri, B.A., B.L.

O Godward meditation's shining star!
When to the inner firmament you came
With heavenly song and paradisal flame,
You quelled the ancient night of passion's war
The Perfect God in Partha's golden car
Sent thee to spread His pure eternal fame,
And a Vision of His shining cosmic frame
Of souls and matter to men's minds unbar.
O thousand-tongued in power of golden speech!
O thousand-eyed in power of vision clear!
O thousand hearted in thy love of all,
I hear the heavenly truths that thou dost teach.
I see how erring man to thee is dear
I feel the charm of thy sweet Godward call.

Sankara and Badarayana.

By R. Krishnaswamy Sastry B. A.

It is a widely held opinion among the opponents of Sankaracharya that the Sutras of Badarayana on which he wrote his Bhashya do not support the fundamental tenets of his Advaita Vada. Thus Bhatta Bhaskara, the author of the Bhashya of the भेदाभेद school of Vedanta says at the very outset of his Bhashya सूत्राभिप्रायसंवृत्या स्वाभिप्रायप्रकाशनात्। व्याख्यातं यैरिदं शास्त्रं व्याख्येयं तन्निवृत्तये ॥ Bhaskara's criticisms were all aimed at Sankara's interpretation of the Sutras. He accused Sankara of having suppressed the real views of the Sutrakara by reading his own views into the sutras. This charge however did not pass unchallenged. Vachaspati Misra, Prakasatman and Amalananda took up the gauntlet on behalf of Sankara and conclusively proved that the charge of *suppressio veri and suggestio falsi* recoiled with redoubled force on the head of the accuser. In the words of Amalananda's *Sastradarpana* अनागसिप्रयुक्तत्वात्प्रह्लाद इव शंकरे। कृत्या याति प्रयोक्तारं सूत्राभिप्रायसंवृतिः ॥ We shall show in the sequel by a discussion of selected sutras that the above statement of Amalananda is thoroughly justified.

Two preliminary points have to be decided before the subject of this essay is commenced. (*a*) The place of Badarayana's Sutras in the Vedantic canon and (*b*) the existence of the Advaita Vada even before the time of Badarayana.

(*a*) *The place of Badarayana's Sutras in the Vedantic canon.* In his Bhashya on the 2nd sutra जन्माद्यस्य यतः Sankara states the aim of the Sutras to be that of collecting together the scattered Vedic passages and evolving a rational method of

interpreting such Vedic passages (वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम् । वेदान्तवाक्यानि हि सूत्रैरुदाहृत्य विचार्यन्ते ॥) The clear implication of this passage is that the Sutras are authoritative only so far as they furnish rules (न्याय) for the interpretation of Upanishadic passages and that they (the Sutras) can retain such authority only so long as they do not run counter to the explicit teachings of the Sruti. The moment such conflict occurs the Sutras lose their independent authority. Ramatirtha expressly defends this point of view in his commentary on संक्षेपशारीरक. This is the reason why the Sutras are regarded as containing the न्यायप्रस्थान in contradistinction to the Upanishads and Gita which are respectively styled the Sruti and the Smriti Prasthanas. That the Sutras sometimes conflict with explicit Sruti texts will be shown later on in our discussion of the आनन्दमयाधिकरण.

(*b*) *The existence of Advaita Vada even before the time of Badarayana.* Dr. Thibaut says that "the system of Badarayana had greater affinities with that of the Bhagavatas and Ramanuja than with the one of which the Sankara Bhashya is the classical exponent." It is also uncritically assumed by many that the Advaita Vada is a new-fangled view evolved out of the imagination of Gaudapada and Sankara who came under the influence of Buddhist philosophy. A reference to the Sri Bhashya of Ramanuja is however enough to dispel such erroneous notions. In Ramanuja's Bhashya the Purvapakashin is very often represented as an upholder of the Advaitic point of view. The Anandamayadhikarana is, according to Ramanuja, intended to show that Brahman is different from the individual soul. Admitting for the sake of argument the correctness of this interpretation, we ask who is the purvapakshin who holds the doctrine of the identity of Brahman and Jiva? If such a doctrine was not in existence in the time of the Sutra Kara, the attempt at its refutation would be entirely out of place and the Sutrakara would have laid himself open to the charge of making अप्रसक्तप्रतिषेध. An even more convincing piece of evidence is forthcoming from the Sri Bhashya itself. The Sutra "आभास एव च" (II. iii. 50) is explained by Ramanuja, as being directed against those according to whom the Jiva is Brahman itself limited by Upadhis:

ननु भ्रान्तब्रह्मजीववादेऽपि अविद्याकृतोपाधिभेदाद्भोगव्यवस्थाद्य उपपद्यन्ते अत आह आभास एव ।

These instances are enough to show that the Advaita Vada was anterior to the Sutrakara and that it was so influential in his time as to merit notice and criticism in his Sutras. We do not however admit for a moment that the Sutrakara was against the Advaita Vada.

We shall now proceed to show very briefly that the Maya vada (the Keystone of the Advaita philosophy) has the support of the Sutrakara. Let us confine ourselves to a discussion of only two Adhikaranas :—(a) In II-1-14 it was established that Brahman is both the material and instrumental cause of the universe. Against this view the following objection is raised in Sutra (II. 1. 26):—If, as you say, Brahman transforms itself into the universe without the employment of extraneous means, you cannot escape the following dilemma—Either you should hold that the entire Brahman (which is devoid of parts) undergoes the transformation in which case it would lose its eternality or you should assume that Brahman consists of parts some of which undergo modification and some do not in which case you cannot avoid coming into conflict with Sruti texts which declare Brahman to be devoid of parts (निरवयव). To the above dilemma the Sutrakara as interpreted by Sankara gives a two-fold reply :—(1) The true nature of Brahman can be known only with the aid of the Sruti which declares that It is the cause of the world and that it is also devoid of parts. Objections based merely on observation and reasoning cannot prevail in this matter (श्रुतेस्तु शब्दमूलत्वात्) (2) Even in our every day experience we see in the case of a dreaming person manifold creation without destruction of the essential nature of the dreamer (आत्मनि चैवं विचित्राश्च हि). So far as the first reply is concerned there is no difference whatever between Sankara and Ramanuja. It is only when we come to the second reply contained in the Sutra (आत्मनि चैवं विचित्राश्च हि) that an irreconcilable difference arises. According to Ramanuja "the creation is merely the visible and tangible manifestation of what previously existed in Brahman in a subtle imperceptible condition" (Thibaut). But does this interpretation at all meet the objection contained in the Sutra कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा? If what becomes patent after creation is latent in Brahman it necessarily follows that Brahman is made up of parts (सावयव). One part changing and the other remaining unchanged. In that case the objection निरवयवत्वशब्दकोपो वा is meaningless as the difficulty does not at all arise. According to Ramanuja himself Brahman has two modes (प्रकार) non-sentient matter (प्रकृति) undergoing essential modification

(स्वरूपान्यथाभाव) and the Jiva (sentient soul) undergoing change according to the expansion or otherwise of his quality of intelligence (धर्मभूतज्ञान). In short Ramanuja holds that Brahman has स्वगतभेदवत् (possessing inherent differentiation). Again the Sutra आत्मनि चैवं विचित्राश्च हि is supufluous if Ramanuja's interpretation is to be accepted. For, the objection contained in the कृत्स्नप्रसक्ति sutra is fully answered by the Sutra श्रुतेस्तु शब्दमूलत्वात्. The apparent dilemma of Brahman evolving itself into the world without any change in its essential nature is explained away by Ramanuja as being due to the wonderful (विचित्र) power of the Lord. In his Bhashya on the Sutra शास्त्रयोनित्वात् he himself has proved that the Sastra is the sole pramana for a right knowledge of the Divine Nature. Hence according to him a simple appeal to Scripture will be enough to silence all objections. As no fresh reason is adduced in the Sutra आत्मनि चैवं विचित्राश्च हि the Sutra itself becomes redundant. According to Sankara, however, the Sutra contains a fresh reply to the objection based on our everyday experience of the dreaming State. We therefore hold with Vachaspati Misra that this Sutra unmistakably teaches the Mayavada (the doctrine of the apparent transformation of Brahman without destruction of its essential nature) अनेन स्फुटितो मायावादः. Another set of Sutras which unequivocally declares the doctrine of Maya is to be found in the first Adhikarana of the 2nd pada of the third Adhyaya. This Adhikarana treats of the Jivatman in the dreaming state. There are Vedic texts like the following :—

न तत्र रथा न रथयोगाः न पंथानः अथ रथान् रथयोगान् पथः सृजते

There are no chariots, no horses and no pathways, but he creates chariots, horses, and pathways (Brihad Aranyaka 4. 3. 10).

The question here arises whether these creations of the soul in the dreaming State are real. Sankara replies that they are not. The reason is contained in the third Sutra of the Adhikarana.

मायामात्रं तु कार्त्स्न्येनानभिव्यक्तस्वरूपात्

The Sutra means—the creations of the dreaming state are merely Mayic (illusory) because they do not manifest all the attributes of reality. They do not present the attributes of occurring in time and space and of remaining unfalsified subsequently. They appear to be true only so long as the dream state lasts and hence they have no substantial reality. According to Ramanuja the creations of the dream state are Maya (i. e.,) are of a wonderful nature and as such cannot be effected by the individual soul since in this life, the nature of the soul is not fully manifested. In short the creations of the dream state are the creations of the Lord. Ramanuja's interpretation is however untenable for the following reasons:—

(a) Why should the creations of the dream state alone be regarded as wonderful and because of their wonderfulness as Divine creations? Are not the creations of the waking state equally wonderful divine creations? Is it not also a fact that in the waking state the nature of the soul is not fully manifested?

(b) From the content in which the Upanishadic passages discussed in the Adhikarana occur, we see that the dream state is taken up for discussion solely with a view to prove the central thesis of the ब्राह्मण (viz.,) the self-luminous nature of the Atman:

अत्रायं पुरुषः स्वयं ज्योतिः

(c) There are scriptural passages which unequivocally declare that the creations of the dream state are the results of the Jiva's activity.

स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति

(d) Ramanuja's view is opposed to the express statement of the Sutrakara. When the Vijnanavadin asserts that the ideas of external objects of which we are conscious in the waking state may arise in the absence of eternal objects just as the ideas of a dream, both being alike ideas, it is replied by the Sutrakara that the two sets of ideas cannot be treated as standing on the same footing on account of the difference in their characteristics. Things of which we are conscious in a dream are negated by our waking consciousness.

[वैधर्म्याच्च न स्वप्नादिवत् । II. ii 29].

If the creations of the dream state are to be regarded as possessing as much reality as the creations of the waking state, both being creations of Brahman, the difference in their respective characteristics emphasised upon by the Sutrakara in his attack on the subjective idealism of the Vijnanavadin will have to be given up and the Sutrakara will be exposed to the charge of inconsistency. Ramanuja's interpretation being thus untenable we have no option but to admit the correctness of Sankara's view.

It is generally taken for granted that this distinction drawn by Sankara between Brahman and Isvara is not to be found in the Sutras. We reply that the Sutras themselves furnish direct and unimpeachable evidence that such a distinction exists. In the 3rd pada of the 4th Adhyaya there is a long discussion

as to whether those who tread the अर्चिरादिमार्ग go to the कार्यब्रह्म ("effected" Brahman) or to the परब्रह्म (highest Brahman). The first view is maintained by Badari and the second by Jaimini. The distinction here drawn between कार्य and परं is nothing but the distinction between Isvara and Brahman which Sankara recognises.

It will not be out of place here to offer a few remarks on the distinction between Parabrahman and Apara Brahman about which a great deal of misconception is prevalent. It has to be emphatically asserted that in the Acharya's view *there are not two Brahmans.* The very definition of Brahman given in the Bhashya on the 1st Sutra "अस्ति तावद्ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं सर्वज्ञं सर्वशक्तिसमन्वितम् furnishes convincing proof of our assertion. In another place the Acharya says:—

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं च सर्वोपाधिविवर्जितम्। एवमेकमपि ब्रह्मापेक्षितोपाधिसम्बन्धं निरस्तोपाधिसंबन्धं चोपास्यत्वेन ज्ञेयत्वेन वेदान्तेषूपदिश्यते ॥

Brahman as the Absolute is entirely out of relation with the world and as such it is beyond mind and speech. The only logical attitude towards the Absolute is silence. अवचनेनैव प्रोवाच. As however the knowledge and realisation of Brahman alone leads to the ultimate goal of existence परमपुरुषार्थ and as Brahman in its essential nature (स्वरूप) is beyond mind and speech the theory of Upalakshana is resorted to. Upalakshana is defined in the स्वानुभवादर्शटीका as कादाचित्कत्वे सति व्यावर्तकत्वं उपलक्षणम्। For example when we speak of Devadatta's house as that on which a crow was seen to rest, the crow's connection with the house which is merely *occasional* serves the double purpose of indicating Devadatta's house and of differentiating it from other houses. In the same way the definition of Brahman as the cause of the world is merely Upalakshana because by its nature It has no *necessary* relation with the world. If Brahman is *necessarily* related to the world it would lose its infinitude and would become one finite thing amongst many. At the same time the definition of Brahman as जन्माद्यस्य यतः serves to draw the attention of the enquirer to its essential nature as the underlying substratum (अधिष्ठान) of all phenomena. If the principle of Samanvaya enunciated by Badarayana is to be accepted no other course is left to us but to recognise the technical distinction between the two aspects of Brahman viz., Brahman as it is in itself and as it is in relation to the world of phenomena. We can therefore confidently say that Mr. Urquhart's dictum that "we may regard Isvara as 'the first figment of the world-fiction' whose unreality will at the close of the age, be re-discovered and acted upon and who will thus be re-absorbed in the characterless Brahman" is nothing but a sheer travesty of the Advaitin's position and betrays a culpable lack of knowledge on the part of the writer.

We shall now briefly refer to the criticisms passed on Sankara's interpretation of the Sutras. We propose to select the आनन्दमयाधिकरण and the पाञ्चरात्राधिकरण for our purpose. In his bhashya on the आनन्दमयाधिकरण Sankara first gives the meanings of the Sutras from the point of view of the Vrittikara according to whom आनन्दमय is Brahman. He then criticises the Vrittikara's interpretation as opposed to the Sruti and interprets the Sutras as stating what is known as पुच्छब्रह्मवाद. That the आनन्दमय is not Brahman is clearly stated in Sruti passages like आनन्दमय आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः (Mandukya Upanishad). The term आनन्दमय is here used to describe the Self in its state of सुषुप्ति (dreamless sleep). In the Taittiriya passage itself Brahman is said to be the पुच्छं प्रतिष्ठा of the आनन्दमय आत्मा. Thus the Sruti itself recognises a distinction between आनन्दमय and ब्रह्म. That in this case the Sutras conflict with the Sruti has been clearly recognised by Advaitic commentators. Vachaspati Misra writes श्रुतिसूत्रयोर्विरोधे गुणे त्वन्याय्यकल्पनेति न्यायात्सूत्राण्यन्यथा नेतव्यानि. Out of deference to the Sutrakara as a recognised exponent of the Vedanta Vada Sankara offered an alternative explanation of the Sutras. Even if he had contented himself with simply pointing out the conflict between Sruti and the Sutrakara he would have on his side the unimpeachable authority of Patanjali, the author of the Mahabhashya who is very often seen to reject many Sutras of Panini as either unnecessary or redundant.

The Pancharatra Adhikarana consists of 4 Sutras occurring at the close of the 2nd pada of the 2nd Adhyaya. All the four Sutras are interpreted by Sankara as containing the refutation of the Pancharatra system, while Ramanuja takes the first two Sutras as containing the Purva-paksha view and the last two as representing the Siddhanta—a defence of the Pancharatra system. Ramanuja's interpretation is open to the following objections:—

(a) The entire pada is devoted to the refutation of rival systems of thought and there is no need for the Sutrakara to introduce his own view at this stage of the discussion. We cannot accept Dr. Thibaut's plea when he says "Nor would it be an unnatural

proceeding to close the polemical pada with a defence of that doctrine which—in spite of objections—has to be viewed as the true one." For it has yet to be proved that the Pancharatra view is the true one or that it is the view of the Sutrakara himself. It may be mentioned in this connection that Bana Bhatta, the renowned prose-writer of the seventh century A. D., while describing in his हर्षचरित the literary activities in the hermitage of a sage named भैरव expressly mentions औपनिषद and भागवत as distinct schools of thought. (b) Ramanuja's interpretation of the Sutra विप्रतिषेधाच्च is extremely unnatural and opposed to Sastraic usage. According to the usage of the Sastrakaras विप्रतिषेध means mutual conflict or self-contradiction. विप्रतिषिद्धधर्माणां समवाये भूयसां स्यात्सधर्मत्वम् (Jaimini) विप्रतिषेधे परं कार्यं [व्याकरण]. In this sense विप्रधिषेध has to be carefully distinguished from प्रतिषेध which means prohibition in general. The Sutrakara himself recognises these two terms as conveying essentially different meanings. Cf., तथान्यप्रतिषेधात्; प्रतिषेधादिति चेन्न शारीरात्; असदिति चेन्न प्रतिषेधमात्रत्वात् etc., etc. One of the grounds of the Sutrakara's condemnation of the Sankhya system is that it is full of self-contradictions (विप्रतिषेधाच्चासमंजसम्). Even in the Adhikarana under discussion both the terms प्रतिषेध and विप्रतिषेध are used—विज्ञानादिभावे वा तदप्रतिषेधः and विप्रतिषेधाच्च. To come to the subject on hand, according to both Sankara and Ramanuja the main objection brought forward against the Pancharatra system is that it teaches that the Jivas are the creations of the Lord. Passages from the Pancharatra Sastra are quoted by both the Bhashyakaras in support of this objection. According to Sankara this objection remains unanswered. Ramanuja however points that even according to Pancharatra system Jivas are not created beings and interprets the last Sutra विप्रतिषेधाच्च to mean प्रतिषेधाच्च with the preposition वि. He means thereby to suggest that the theory of the creation of Jivas by Brahman is condemned by the Pancharatra Agama too. Such an interpretation of the term विप्रतिषेध is, as has been shown above, entirely opposed to the views of ~~Sankara.~~ the Sutrakara

That the Pancharatra system is open to the charge of विप्रतिषेध has in a way to be admitted by Ramanuja himself in as much as passages are quoted by him from the Pancharatra Agama some of which declare jivas to be created beings while others deny the creation of jivas. Other विप्रतिषेधs are pressed home by Sankara in his Bhashya on this Sutra.

We shall here pause for a moment to consider Dr. Thibaut's criticism of Sankara's interpretation of the 3rd Sutra of the Pancharatra Adhikarana विज्ञानादिभावे वा तदप्रतिषेधः ॥ According to Sankara the Sutra means as follows: "Even if Vasudeva, Sankarshana, Pradyumna, and Aniruddha are to be regarded equally as Vasudeva, etc., the objection regarding the creation of Jivas remains." Ramanuja takes the Sutra to mean "Or there is non-contradiction of that (the Pancharatra doctrine) on account of their (Vasudeva, Sankarshana etc.,) being Brahman." Sankara takes वा in the sense of अपि and तत् to refer to the objection in Sutra 42. (उत्पत्त्यसंभवात्) ; according to Ramanuja वा has the force of "or" and तत् refers to Pancharatra doctrine. Dr. Thibaut asserts that "the explanations of Ramanuja are more natural than those of Sankara.' The force of this observation is however considerably minimised by the admission of Dr. Thibaut himself that "the form of the Sutra makes it difficult for us to decide which of the two interpretations is the right one." Particles such as वा, च, तु etc., have a variety of significations and one cannot assert offhand that a particular meaning is alone tenable. As regards "तत्" it has to be borne in mind that the term always has reference to something which has been previously mentioned. Here there is no mention at all of the Pancharatra system either expressly or by implication. The two Sutras immediately preceding set forth the objections against the Pancharatra system and the most natural interpretation under the circumstances of the term तत् is that which makes it refer to the objection contained in the two preceding Sutras. There is however no need to labour this point further.

The above discussion will, it is hoped, make it plain that Sankara's doctrines are fully borne out by the Sutras of Badarayana and that the criticisms levelled against his interpretation of the Sutras can be effectively repelled. But what the Advaitin is really in earnest about is that his doctrine should be proved to be in accord with the Sruti which is the मूलप्रमाण while the Sutras are only the मूलिप्रमाण in as much as they do not possess independent validity but derive what authority they have from the Veda on which they are based. As between a मूलप्रमाण and a मूलिप्रमाण, the former has greater validity. That is why even among Advaitic commentators there are differences in the matter of interpretation of the Sutras. For example Amalananda gives two interpretations of the same Adhikarana (II. 4. 17-19)

one according to the Bhashya and the other according to Vachaspati Misra. The great Appaya Dikshita also declares न सूत्राणामर्थान्तरमपि भवद्वार्यमुचितम् । (It is not proper to rule out where possible alternative interpretations of the Sutras). This freedom of interpretation it is that has given rise to the various subsections within the Advaita school which while expressing fundamental concord in regard to the basic doctrines of the Advaita Siddhanta evince the greatest possible variety of views in regard to the details of the system. A clear and cogent discussion of these different views is to be found in the सिद्धान्तलेशसंग्रहः of Appayya Dikshita. The Dikshita himself points out the rational of these internal variations in the following sloka of the सिद्धान्तलेशसंग्रहः—

प्राञ्चीनैर्व्यवहारसिद्धविषयेष्वात्मैक्यसिद्धौ परं ।
सन्नह्यद्भिरनादरात्सरणयो नानाविधा दर्शिताः ॥

No one therefore need feel scared out of his wits by the existence of these differences in the interpretation of the Sutras. That the aim of Badarayana's Sutras is the exposition of the Vedantic doctrine of the identity of the Jivatman and Paramatman is succinctly put by Sri Sankaracharya in the following passage of his Bhashya with which this essay may fitly close:—

अपरे तु वादिनः पारमार्थिकमेव जैवं रूपमिति मन्यन्तेऽस्मदीयाश्च केचित् तेषां सर्वेषामात्मैकत्वसम्यग्दर्शनप्रतिपक्षभूतानां प्रतिबोधायेद शारीरकमारब्धम् । एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाव्यते नान्यो विज्ञानधातुरस्तीति ।

The Disciples Sri Sankara.

By R. KRISHNASWAMY AIYAR M.A., B.L.

Of the large number of disciples who had the rare and inestimable privilege of serving the great Sri Sankaracharya, four stand out prominent. Each one of them was unrivalled in his own way, Sureswaracharya for deep learning, Padmapadacharya for his intense devotion, Hastamalakacharya for his supreme realisation and Totakacharya for his devoted service. I have had, on a previous occasion similar to the present one, opportunity to say somewhat of the greatness of Sureswara and I intend therefore confining myself for the present with giving an idea of the greatness of the other three. An appreciation of their worth is, it seems to me, but a mode of appreciating the greatness of their revered Acharya whose birthday we are now celebrating.

PADMAPADACHARYA.

In the land of the Cholas on the banks of the Cauvery there was a devout Brahmana called Vimala. He was blessed with a boy who while yet in his teens mastered all the Vedas and showed an extreme distaste for worldly life and earnestly sought for a Guru who would lead him across the ocean of Samsara. He therefore refused to marry but took to travel in the hope of finding such a Guru. Fortunately for him, Sri Sankara was just then staying at Benares expounding his inimitable Bhashyas. The boy resplendent with Brahma Tejas at once ran to him and threw himself at his feet. The Acharya recognized the learning, the courage and the earnestness of the new-comer and at once accepted him as his Sishya and initiated him into the Sannyasa Asrama under the name of Sanandanacharya. He was the *first* of the Sishyas of Sankara and he was first in more senses than one. By his unrivalled devotion to the Guru he so pleased the latter that in appreciation of the Sishya's earnest search after truth the Acharya took the trouble of explaining to him his works *thrice*. This seeming partiality engendered in the other Sishyas a feeling of jealousy which the Acharya immediately took care to eradicate. When Sanandana and a few others were once on the other bank of the Ganges, the Acharya called them to come to him. No boat was available but Sanadana secure in the faith that the flood of the Ganges was insignificant in comparison with the ocean of Samsara which he hoped to cross with the grace of the Acharya, stepped on the flood and began to walk. The divine Ganges struck with his devotion showed her admiration by making lotuses appear and support him at every step. The Sishya unconcernedly crossed over to the astonishment of all his fellow-disciples and was duly rewarded by the affectionate embrace of the Acharya—a mark of affection which no other Sishya ever had. In memory of this incident Sanandana was thereafter known as Padmapada at the desire of the Acharya.

In spite of the affectionate regard the Acharya had towards Padmapada, he did not lose sight of the fact that Sureswara was a more erudite scholar. When therefore the idea of having a Bhashya Vartika written arose in the mind of the Acharya, he naturally chose Sureswara for that work but his other Sishyas were genuinely afraid that Sureswara influenced by his early training might misinterpret the Acharya's teachings. Though he himself did not share that apprehension, in deference to the wishes of his disciples he asked Sureswara to drop the idea of writing a Vartika to the Sutra Bhashya and to write instead an independent treatise on Adwaita and Vartikas on the Bhashyas on the Taittiriya and the Brihadaranyaka Upanishads. He asked Padmapada to write a commentary on the Sutra Bhashya. He accordingly did so but before he had read out the whole to the Acharya he chanced to desire to start on pilgrimage. In the course of his travels he came to Srirangam where his maternal uncle resided. His relations long parted from him were delighted to have him back amidst them though they were sorry that by assuming Sannyasa he could not any more behave as a relation to them. His uncle who was a stout Naiyayika learnt from a perusal of the commentary that Padmapada had effectively refuted the Nyaya theories. This hurt him a great deal though he could not help admiring the scholarship of his nephew. When therefore the latter offered to leave his books with him till his return from Rameswaram he gladly accepted. The unsuspicious Padmapada left for Rameswaram and on his return he was sorely grieved to find that his uncle's house wherein the books were kept had been destroyed by fire.

With a dejected heart, he resumed his journey and rejoined his master to whom he duly reported his mishap. As Padmapada felt unable to write out a commentary again, he even suspected his uncle of seriously drugging him and incapacitating his intellect. Sri Sankara consoled him by offering to reproduce from his own memory the commentary on the five padas which had been read out to him at Sringeri. Padmapada took it down with great delight. But as fate would have it, even this Panchapadika is not available now but only a small portion dealing with the first four Sutras is now extant.

I cannot close this sketch of Padmapada without referring to another incident when he saved the life of the Acharya. A devotee of Bhairava took advantage of the nobility of the Acharya and begged him to give him his head for making an offering to the terrible Bhairava. The Acharya willingly consented but warned Kapalika that he ought to take his head secretly without the knowledge of his disciples, especially of Padmapadacharya. When therefore the Sishyas had all gone to have their bath in the river, the Kapalika came and found the Acharya seated in Samadhi. He raised his sword but, unfortunately for him, Padmapada intuitively divined the dangerous situation in which his Acharya was placed and by force of concentration on God Nrisimha assumed the latter's shape, pounced upon the Kapalika and tore him to pieces. Having done so, he sent up a terrible roar of triumph which attracted to the spot his co-disciples and awoke the Acharya also from his Samadhi. The Acharya was as much astonished as the others and it was with great difficulty that he made Padmapada resume his own form. They were surprised and glad to learn from him that in his Purvasrama he was a firm devotee of Nrisimha and had contemplated on that Murthi while doing penance on the hills of Ahobala. He also told them of a hunter who asked him what he was doing there. When told that Sanandana was seeking after Nrisimha in that forest, the hunter left him for a few minutes and immediately returned dragging a Nrisimha after him. Surprised beyond measure, Sanandana could not help asking the incarnate Deity how it chanced that he allowed himself to be so led. Sri Nrisimha replied that even Brahma had not shown such earnestness of contemplation as the illiterate hunter.

Totakacharya.

Totakacharya had neither the learning of Sureswara or Padmapada nor the realisation of Hastamalaka but he was unrivalled in the scrupulous personal attention which he devoted to the Acharya. He looked after the personal comforts of the Acharya as a devoted servant. He found pleasure in doing so. His co-disciples naturally entertained a very low idea of his intellectuality. Even Padmapada was not free from this misconception. Once when Totaka had gone to the river for washing his clothes, the Acharya awaited his arrival to begin his expositions. The other disciples were impatient at this waiting for one who according to them was not worth waiting for. Padmapada could not restrain his impatience and gave vent to it by saying "why should we wait for one who is no better than a wall?" Sri Sankara at once felt the necessity of toning down the conceit of Padmapada, and accordingly endowed Totaka with a knowledge of all the Sastras. When Totaka returned from the river he addressed the Acharya in a few brilliant stanzas in the Totaka metre wherein he incidentally expounded the essence of the teachings of the Upanishads. Since then he got the title of Totakacharya, and was counted among the foremost of Sri Sankara's disciples.

Hastamalakacharya.

In a village called Sribali, there was a learned Brahmana called Prabhakara. He was in very affluent circumstances. But neither his affluence nor his learning gave him any pleasure as his only son was born an idiot. The boy was lovely as Cupid, lustrous as the sun, pleasant like the moon and patient like the earth but behaved like an idiot. It was with great difficulty that Upanayana was performed. He never played, never talked, never got angry, and never studied. The anxious father took the boy to Sri Sankara who chanced to go to the village when the boy was about thirteen. The Acharya at once realised the greatness of the boy-saint and asked him who he was. The boy in inimitably chaste Sanskrit verse answered the question by expounding the real nature of the Self. As the boy could not be useful to the father, the Acharya accepted him as his Sishya. As the essence of truth was so lucidly explained by the boy, he was thenceforth named Hastamalaka. Though he attended the classes held by the Acharya he attended more to verify his own experiences than to become proficient in dialectics. When it was suggested to the Acharya that by reason of his realisation of the Atman he was pre-eminently competent to write a Vartika on the Sutra Bhashya, the Acharya negatived that suggestion by pointing out that Hastamalaka's plane of spiritual realisation was so high that he would not care to stoop to write books. As already remarked he was but an indifferent listener to the scholarly teachings of Sri Sankara; and if this had been urged as the reason for declining to ask Hastamalaka to write the Vartika, the other disciples would have accepted it but when the Acharya placed him on a higher level than those engaged in dialectics they were naturally curious to know how it chanced that one who was not known to have devoted any attention to learn the Sastras could be so proficient in actual realisation. Sri Sankara explained the phenomenon thus. On the banks of the Yamuna a great sage was seated in contemplation when some Brahmana girls came there to bathe. One of them had a baby two years old with her and she placed him by the side of the sage asking him to take care of it till she had done bathing. The baby gradually crawled into the river and was drowned. The mother aghast at this incident took out the dead body of the child and wept loudly in the presence of the Sage. The Sage who was till then oblivious of the prior happenings awoke from his samadhi at the sound of crying and moved by pity for the grieving mother he by the power of Yoga left his own body and entered that of the child. The child immediately revived and the mother was delighted beyond all bounds. That child was Hastamalaka. This explained the reason for all the comprehensive knowledge of Hastamalaka without any apparent prior instruction. I cannot afford to omit to mention that Hastamalaka had the unique distinction of having his verses commented on by his own illustrious Acharya.

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BY

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Sankara's Trial of His Disciples.

By V. RAMACHANDRA RAO, B.A.

1.

So greatest souls do sometimes stoop
To grossest acts of human kind,
That in their love may lie a loop
For up the lifting of the blind.

2.

And for that reason the great are great,
Their wanton weakness but a tread
Upon the righteous path, which Fate
Shuts out from them,—the weaker made.

3.

The noblest and the grandest powers
Which sympathising love has shown
Must lie in wait for silent hours
To teach us in the all unknown.

4.

A silent wish rose in the heart
Of Shankarachar ; and he would test
The stuff that wove the holier part
Of three disciples, far his best.

5.

And thus he spake to them and said,
"List ! Ere the sun hath travelled high,
The morrow shall see us four, ahead,
Where doth yon group of hamlets lie.

6.

"Complete your baths and rites of morn,
And as the dawn peeps on the hills,
We four will start, and walking on
Proceed across the mountain-rills."

7.

The Master and disciples three
Are seated at the appointed place ;
They talk and do a business wee
With folk of plainest lives and ways.

8.

The sun hath reached his noonday course,
And Master and disciples homeward turn ;
Before them spreads a vast concourse
Of sandy tracts that sadly burn.

9.

The walkers' unprotected feet—
The noonday sun his fiery waves
Floods on their crowns all Shaven neat ;
—"A tree,"—'tis all one just then craves.

10.

Now shady avenues come in sight
With trees hundreds of years old,
Planted by men in wisdom's might—
Linked to us by human hold !

11.

The weary travellers rest awhile
Under the shade of the giant trees ;
Across their faces flits a smile,
As soothes them now a noontide breeze.

12.

A lowly cottage they can see
A furlong from their place of stay ;
"That is an ale-house, sure to be,
And thither let us go this day ;

13.

"For we are men, our limbs us fail.
Our hearts are weak, and tired we are ;
What harm if we but take of ale
A drop to keep us going far !"

14.

Thus Shankara to his disciples three
He spake : they wondered in their hearts,
They dared not speak, they followed free
With doubtless steps the Master's arts.

15.

Full well they to-day did consume,
And deemed their action past all blame !
And Sankara's heart did fret and fume
To see them deadened unto shame !

16.

He spoke no word, he made no sign,
But, furious, walked the homeward path ;
And they, who knew not his design,
Would, sure, have trembled at his wrath.

17.

And now's their hermitage in view !
Rejoiced to rest, all fired and sore,
The *sishyas* delighted walk ; for them anew
Another tenor is in store !

18.

Without the village where they dwelt,
There stood a foundry grey and old ;
And there, was iron being melt
—The liquid ready for the mould.

19.

The disciples stand in mute surprise,
And muse what's in the master's mind—
But he with fiery, bloodred eyes
In utter silence went behind.

20.

The cauldron boiling high and hot,
With bursting vapours swelling loud,
And dipt in it an iron pot,
And drew it out well-filled, and bowed.

21.

His head as if in prayer, and drained
The liquid iron ; he did this thrice,
And in composure sweet remained,
—And all this dream passed in a trice !

22.

And they that witnessed all this scene,
Now clasped their hands and awestruck stood;
"Is this, in sooth, the man he is seen,
Or, faith, a devil in flesh and blood !"

23.

As if in answer to their thought,
Shri Shankara spake : "Behold, my men,
Three quaffs of iron by this pot
Will wash your sin committed then.

24.

"Ye drank the toddy, jocund, free,
And drink this molten iron now :
Or else, my followers good, I see
No way to you for Heaven's love.

25.

"And ye ! are pure of heart and soul !
Ye drink the ale brewed by a wretch !
Ye have no scruples, ye are foul,
And ye are baser than that wretch !

26.

"And drink you should this liquid here,
Or else I hold no hope for ye,
Ye followed the steps of your Master dear,
Now drink the drink I offer ye !"

27.

Prostrate and stunned the disciples fell,
"Master, O Master," did they cry,
"Forgive us creatures frail and fell,
We dare not draw the cauldron nigh.

28.

"In beastly ignorance we drank
The ale offered at noontide hour—
Our eyes are ope, our stars we thank—
But we knew not your godlike Power !

29.

"Who can that cauldron ever approach,
Or stand the vapours issuing out ?
You, you are perfect, above reproach,
You perform marvels without a doubt.

30.

"But we are sinners, sinned most,
Our sins are sinned half unknown,
The tragic crash that dooms almost
Is brought by doings all our own !

31.

"And pardon us, O loving Sire,
And save us from the wrath of God,
Deliver us from this chastening Fire,
The silent Fire sent by the Lord !

32.

"Remorseful will our lives we spend,
Renouncing life and life's concerns,
And we will fast and we will mend,
All unaffected by chance's turns.

33.

"And we, your loving disciples true,
Much better ought we to have known,
And brought into play our reason, too,
Ere yielding to the temptation thrown !

34.

"The ways of great are not the ways
For us who are but dirt and dust—
Had this we borne in mind with grace,
We could have handsome been and just,

35.

"Just to ourselves, our Master dear,
Just in the sight of our Maker high,
And spent in peace our life,—the here—
The hereafter easily following by!"

36.

And thus the disciples ended ; still
They prostrate lay in a drowning sea
Of tears : and Shankara voiced his will,
"Now rise my sons, I have forgiven ye!"

॥ श्रीः ॥

॥ आचार्यचरितम् ॥

(भक्तिसुधातरङ्गिण्याः)

श्रीकालटीवरणिभूषणभूतजन्मन्
जन्मादिदुःखविनिवारणबद्धदीक्ष ।
कारुण्यपूर्णनयनावनिदेवभाग्य
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ १ ॥

आकर्ण्य दीनगृहिणीवचनं कृपार्द्रः
स्वर्णात्मकामलकसंततिमाससमन्तात् ।
गेहस्य योऽतितरसा हि ववर्ष स त्वं
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ २ ॥

आनेष्ट दूरगनदीं जननीहिताय
यो बाल्य एव जगतां हितकृत्स्वभावः ।
स त्वं समस्तजनरक्षणबद्धदीक्ष
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ ३ ॥

भाष्याख्यपुष्परसपूर्णमुखारविन्द
नम्रान्तरङ्गमधुकृत्परितुष्टिदक्ष ।
रुद्राक्षकण्ठ निजनीलगलत्वसिद्ध्यै
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ ४ ॥

यत्यग्रयायिजनतावनबद्धदीक्ष
तत्त्वं प्रबोध्य तरसा बहुलैः स्वकीयैः ।
ग्रन्थैश्च पूर्णकरुणाभरितैः कटाक्षैः
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ ५ ॥

ओंकारार्थविबोधनचतुरं करुणार्द्रनयनकञ्जातम् ।
माण्डूक्यकारिकाम्बुजबालरविं नौमि शंकराचार्यम् ॥

शंकरपरावतारं किंकरपापौघपाटनपटिष्ठम् ।
पङ्कजपादमुखेड्यं तं कलये शंकराचार्यम् ॥ ७ ॥

कमलोद्भवरूपान्तरमण्डनमिश्रान्तरङ्गशुद्धिचणम् ।
शितिकण्ठापररूपं शिरसा प्रणतोऽस्मि शंकराचार्यम् ॥

सुपर्वोक्तिगन्धेन हीनाय तूर्णं
पुरा तोटकायाखिलज्ञानदात्रे ।
प्रवालीयगर्वापहारस्य कर्त्रे
पदाब्जप्रदिम्ना नमः शंकराय ॥ ९ ॥

उद्यद्भानुसहस्रगर्वहरणप्राशस्त्ययुग्वस्त्रधृक्
संख्याहीनशमादिसद्गुणगणैरत्यादरात्सेवित ।
श्रीमत्पद्मपदामरेशकरधात्र्याद्यैर्विनेयैर्युत
श्रीमच्छंकरदेशिकेन्द्र चरणालम्बं प्रयच्छाशु मे ॥

प्राणैर्विहीनतनयं तरसा समीप-
मानीय रोदनकरौ पितरौ समीक्ष्य ।
यः प्रातनोदसुयुतं तनयं हि स त्वं
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ ११ ॥

भट्टादिभास्करसितेतरकण्ठमुख्यान्
वादे विजित्य कुतुकाद्विदुषां वरेण्यान् ।
अद्वैतमार्गपरिरक्षणजागरूक
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ १२ ॥

वेदाविरुद्धमतसाधनबद्धदीक्ष
वादे विजित्य तरसा क्षितिमण्डलं यः ।
अद्वैतरक्षणमहो कृतवांश्च स त्वं
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ १३ ॥

सर्वान् स्वकीयमततत्त्वपरीक्षणेच्छून्
तत्तन्मतार्थकथनेन विजित्य मोदम् ।
सर्वज्ञपीठमधिरुह्य य आप स त्वं
श्रीशंकरार्य मम देहि पदावलम्बम् ॥ १४ ॥

स्तोत्रं त्वदङ्घ्रिकमललालितमानसेन
सूक्तं पठेद्य इह भक्तियुतान्तरङ्गः ।
पात्रं भवेत्स खलु सर्वसुखस्य सत्यं
न ह्यपरोऽत्र विषये मनसापि कार्यः ॥ १५ ॥

Vasishta and Visvamitra.

By N. K. Venkatesa Aiyar M.A.

The interesting story of the two great Rishis Vasishta and Visvamitra is worthy of a historical study with a view not merely to obtain a correct knowledge of certain facts relating to the ancient history of India but also with a view to disabuse our minds of certain unfounded notions, which have been spread abroad, based purely upon a misunderstanding of the story as related in our literature. It has become fashionable with scholars to say that the story of Vasishta and Visvamitra represents a long struggle between the two great sages for ascendancy, resulting in the rising of a Kshatriya to the status and honours of a member of the Brahmin caste. This view is based upon a crude and thoroughly wrong understanding of the significance and the working principle of the so-called caste-system in ancient India. The idea that it was a personal struggle between Vasishta and Visvamitra for ascendancy in their material power or in their influence over kings is not borne out by the trend of the story anywhere, nor would such an idea redound to the glory of such great spiritual sages as Vasishta or Visvamitra. The idea that has been recently put forth and has been sedulously taken up and spread abroad namely that this so-called rivalry between the two great sages represents an age-long struggle between the Brahmins on the one hand and the Kshatriyas on the other for ascendancy in the material or in the spiritual world, whichever it may be. These interpretations may sound nice to the modern ear but they seem to be absolutely untrue, when the story is studied in its proper setting.

For this purpose I shall deal with the story of Vasishta and Visvamitra, taking only a few broad details under some definite heads, forgetting for the moment some seeming inconsistencies in the different versions as given in the various literary works since a consideretion of such details would cloud the main issue.

Firstly, taking the birth of Vasishta, it is clear that Visvamitra was born later than Vasishta. Vasishta is the son of the Vedic Deities Mitra and Varuna, by Urvasi the divine maiden. Mitra and Varuna were the offspring of Kasyapa by Adithi and Kasyapa was born to Marichi, the son of Brahma, the first manifestation of Narayana. Kasyapa's son was Vivaswath or Surya whose son was Vaivasvata Manu, whose offspring was Ikshvaku, the first King of the Solar Race. Thus Kasyapa figures as the great grandfather of Ikshvaku and the grandfather of Vasishta. When the kingdom of the Solar Race was founded by Ikshvaku, Vasishta became the family priest of the Solar Race, being himself a pure Brahmin born of divine beings.

Narayana
|
Brahma
|
Kasyapa (=Aditi)

Vivaswat (Surya) — Mitra – Varuna (=Urvasi)
|
Manu (Vaivasvata) — Vasishta (=Arundhati)
|
Ikshvaku (Solar Race)

Visvamitra has also got his descent from Narayana and Brahma through the Lunar Race. Atri the son of Brahma married Anasuya and their offspring was Chandra, who by Tara gave birth to Budha, whose son Pururava established the Lunar Race of kings; and in one branch of the Lunar Race was born Kusa after a few generations. Kusa's offspring was Kusamba, whose son Gadhi was the father of Visvamitra. Visvamitra's sister Satyavati marrying Richika of the Bhrigu Race gave birth to Jamadagni, whose son Parasurama figures in the Ramayana as attaining the end of his career after his fight with Sree Rama, on his way to Ayodhya from Mithila after his marriage. From this account it is clear that Visvamitra was a Kshatriya king of an age later than that of Vasishta.

Narayana
|
Brahma
|
Atri =Anasuya
|
Chandra =Tara
|
Budha
|
Pururavas (Lunar Race)

Kusa — Lunar Race
|
Kusamba
|
Gadhi

Satyavati =Richika — Visvamitra (=Menaka)
|
Jamadagni — Sakuntala =Dushyanta
|
Parasurama — Bharata

Now we shall deal with the story of Visvamitra stage by stage. The kings of the Solar Race that are associated with his story are Trisanku, Harischandra, Ambarisha, Kalmashapada and Sri Ramachandra. His association with Menaka and the marriage of Sakuntala with Dushyanta, giving

birth to Bharata, points to his later connection with the Lunar Race of kings at Hastinapura.

The Solar Race	*Visvamitra*	The Lunar Race
Trisanku	= Menaka	
Harischandra		
Ambarisha	Sakuntala	——— Dushyanta
Kalmashapada		
Sri Ramachandra		Bharata

The incident of Visvamitra's desiring Kamadhenu who was in the possession of Vasishta, and who was for several generations before this the family priest of the Solar Race, gives us the first contact with Visvamitra. This incident should have happened earlier than Trisanku's reign because the very first attempt on Visvamitra's part to use his Tapas or spiritual power was directed to the raising of Trisanku to the heavenly kingdom, not only in his bodily form but in the bodily form of a chandala too. Thus the first attempt he made to use his spiritual power broke down doubly to his disadvantage, for though he succeeded in giving a semi-heavenly kingdom of his own making to Trisanku, he met with failure in his unbrahminical attempt to raise Trisanku to the true region of the heavens, and furthermore he spent away all his Tapas thereby. He thus realised that his spiritual power as a Kshatriya was limited. This was the first set-back he received to his attempt to equal a Brahma Rishi with the mere force of Tapas. He then used his power with Harischandra, the son of Trisanku, and there too he failed, because Harischandra unwaveringly followed the path of Dharma throughout his life. The story of king Ambarisha's attempt to offer Sunassepa as a human offering in his sacrifice and the saving of Sunassepa from death by the use or the spiritual power of Tapas of Visvamitra marks the second stage of Visvamitra's growth in his spiritual evolution. While, in the case of Trisanku he used his power for show and vanity, Visvamitra used his power in this case for a good purpose, to save a man's life, but nevertheless, the power he acquired by long Tapas was again spent away.

His driving the soul of a Rakshasa into the body of Kalmashapada and the failure of his mischief ultimately owing to the superior Brahminical power of the King's priest Vasishta again showed to Visvamitra the futility of his attempts to use spiritual power for lower ends. This reformed him again and made him realise that the spiritual power of the Brahmin lay in his using it for the higher and the purer ends of life. This realisation again turned him to more concentrated Tapas and this is represented in the Ramayana as the third stage of his spiritual evolution. His external passions having been conquered by the previous incidents of his life, he had yet to conquer his internal passions. In this third stage comes in the temptation offered by Menaka, his succumbing to it, the birth of Sakuntala, who is to breed the race of Dushyanta, through their son Bharata, exquisitely dramatised by the Master-Poet Kalidasa.

Again realising that his full spiritual evolution had not yet come, he restarted his Tapas. This is represented as the fourth stage of his spiritual evolution in the Ramayana. Having conquered his external and internal passions, his power could no longer be obstructed. The attempt of Rambha to tempt him ended in failure and the final attempt of Indra to obstruct him by asking for his morsel of food resulted in Visvamitra's gladly giving away his food when he was most in need of it. Now the Gods saw that Visvamitra was no ordinary mortal, that he had killed out his passions external and internal, that he had completely lost his love of self and that he was a true Brahma-Rishi. The Gods therefore granted him the boon, that, though he was a Kshatriya by birth, he had outlived his life as a Kshatriya and become a Brahma-Rishi by the conquest of his self. The king who wanted the Kamadhenu of Vasishta for his material pleasures, the Raja Rishi who tried to use his Tapas for the lower ends of life and for the satisfaction of his passions now became a true Brahma-Rishi, who lived no longer for himself or for any display or possession of material power. At this stage Vasishta the Brahma Rishi and the priest of the Solar Race, accepted him as a Brahma-Rishi, because in body and soul he had evolved into a Brahma-Rishi.

The whole story of the evolution of Visvamitra from a king into a Brahma-Rishi instead of exhibiting a career of vengeance or personal animosity appears to me to show a long career of emulation on the part of Visvamitra to become an equal of Vasishta as a Brahma-Rishi. The incidents in his career ought to be interpreted and could, in my opinion, be interpreted only in this way, if we should give any value to the relations that existed between Vasishta and Visvamitra afterwards. When Visvamitra arrived at the palace of Dasaratha and demanded the aid of Sree Rama for dealing with the Rakshasas, who obstructed his sacrifices, Vasishta who knew Visvamitra, made Dasaratha part with his sons Sree Rama and Lakshmana, because Visvamitra knew what he was doing and Vasishta knew what Visvamitra was doing. As Visvamitra had become a Brahma-Rishi, he could not kill the Rakshasas himself and he wanted an opportunity also to initiate Rama and Lakshmana in the arts of a Kshatriya and to transfer to them all his Kshatriya possessions and powers. In this connection Vasishta and Visvamitra act as complements to each other in the spiritual and the material training of the future king of Ayodhya, who was to bring peace and glory to the land of his birth. This would also go to show that the episode of Vasishta and Visvamitra exhibits how the Brahmin and the Kshatriya acted as complement to each other in the social order of life that obtained in ancient India Therefore it is that instead of looking upon Vasishta and Visvamitra as human beings that attempted to wreak vengeance one against the other, we look upon Vasishta as the ideal of the Brahmin priest and we invoke Visvamitra before we chant the Gayatri, the recital of which alone marks the individuality of the Brahmin. Vasishta and Visvamitra are therefore the two ideals of our life, Vasishta representing *the inborn ideals* and Visvamitra representing *the evolving ideal* in our existence. Invoking Visvamitra and reciting Gayatri, the fountain source of all Mantras we aim at reaching the spiritual ideal represented by Vasishta.

———

Our Social Problem and the Bhagavad-Gita

By K. S Ramaswamy Sastri B A., B.L.

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Sri Sankaracharya: The man and his Method.

By K. S. Ramaswamy Sastri B. A., B. L.

Putting aside the miraculous events stated in the various works dealing with the life of Sri Sankara and interpreting the personality of the man as revealed in his works and the authentic and undoubted events of his life, there is no doubt that he was one of the greatest men of the world. His spiritual vision and mental power are perhaps the clearest and the most potent in the entire realm of holiness and thought. His devotion was as wonderful as his wisdom; and his purity of life was as wonderful as his Yogic power and meditation. He was attached to his disciples by bonds of parental affection; and his filial love for his mother is among the most pleasing traits of his nature. He was absolutely fearless in life as he was unflinching in logic. His sense of beauty was as keen and vivid as his sense of the divine. His was sltogether the finest mind and the purest life in the world.

Sri Sankaracharya as a Social and Religious Reformer.

His great merits as a social and religious reformer are that he stood out boldly for purity of Vedic life and doctrine and that he came not to destroy but to fulfil. He purified the current faiths and redeemed them from inhumanity and superstition and electrified them by the electric current of a new purifying and altruistic and divine energy. He restored purity and simplicity of life, a lofty conception of Dharma, a pure morality, a sweet devotion, and a perfect and calm and self-poised meditation. At the same time he showed each religion its own truth and divineness and its harmony with other faiths in a doctrine which is at once a unification, a culmination, a summation, and an irradiation of all religions.

Sri Sankaracharya's Dialetic Method.

His dialectic method is his great instrument of investigation of truth. Nothing finer has been devised by the intellect of man to take the coruscating diamond of truth into the open sunlight and then turn over its facets one after another till all the prismatic colours of the analysed truth at once delight and satisfy our inner vision. In the dialectic method of Sri Sankara, comprising the free interplay of major and minor discussions and the hitting forwards and backwards of the ball of argument by a self-dichotomised mind for the purpose of settling and revealing all aspects of truth, we have a wonderful method which has always justly excited and exacted the admiration of all lovers of thought and truth. The method of *Purvapaksha and Siddhanta* as adopted by Sankara has a loveliness and a natural and original force and a quick and brilliant interchange of philosophic ideas which out-distance the manifestations of the same method as pursued by other great thinkers in India.

Sri Sankaracharya as a Master of the Literary Art.

His style is one of the marvels of the world. It has a clearness and a terseness that are matched only by the clarity and profundity of his ideas. Vachaspathi has well described his work as *Prasanna Gambhira* (clear and pure and profound). As I have said elsewhere: "His poetry has the great qualities of clearness, imaginative presentation and stately music of verse. His songs like Bhajagovinda have become an inalienable possession of the Indian spirit and are full of sweet liquid sounds and well-chosen refrains. His prose is beyond all praise. It is the greatest prose in India and it can hardly be matched elsewhere in the world. It is apparently artless but its simplicity and clarity and beauty are the finest fruitage of perfect and perfectly hidden art. Its logical procession of ideas is not more remarkable than its clearness and its cadence. It can be well said of it:

> Though deep yet clear; gentle yet not dull;
> Strong without rage; without overflowing, full."

Sri Sankaracharya as the Upholder of Veda and Vedanta.

The greatest and most outstanding feature about Sri Sankaracharya is his revival and reaffirmation of the pure doctrine of the Veda and the Vedanta. He speaks in various places in his Bhashyas in loving and affectionate yet respectful and reverential terms about the Veda. He says in the Sutra Bhashya: "Reasoning should be accepted only as an accessary to Scripture" (I, 1, 2). He calls the Vedas as shining with many Vidyas illumining the world like a lamp, and omniscient (I, 1, 3). He says that the Sastra removes the ignorance caused by Avidya (I, 1, 4). He further says that the scripture is self-evident like the sun—whereas other sources of truth depend on something outside of themselves for their authoritativeness. Its authority is dependent and immediate. Thus he emphatically declared and demonstrated that the *Sruti* is *Swatah-pramana* (self-evident and self-proven) and that all other sources of truth must harmonise with it. In his Bhashya on Taittiriya Upanishad he refers to antecedent Gurus who had commented on the Vedanta (the Upanishads). He refers to the *Sampradaya Vidah* (the knowers of the sacred tradition) in his Bhashya on 1, 4, 14 of the Brahma Sutras. He refers to *Vedantartha Sampradaya Vidbhiracharyaih* (by the teachers who know the traditional meaning of the Vedanta) in his Bhashya on II, 1, 9 of the Brahma Sutras. It is thus clear that Sri Sankaracharya merely carried forward and perfected by irrefragable logic a system of thought and doctrine and tradition and interpretation which had come down from the earliest times in India. Thus according to Sri Sankaracharya, the Veda is *anadi* and *apaurusheya* (eternal and uncreate), and claims to reveal, and merely reveal, the message of the Veda in the light of the unbroken tradition which has come down from God Narayana himself.

Philosophy of the Gita.

BY DURGA DEVI.

What the Bible is to the Christians, the Koran to the Mohamedans, the Zendavesta to the Parsees, so is the Gita to the Hindus.

It is a book comprising eighteen short chapters but containing in essence, the noblest truths, understandable by man. It deals with human life in all its phases from the lowest to the highest,—taking the young soul who is a worshipper of idols step by step to the door of the unmanifest, holding the torch of wisdom aloft, leading the struggling soul to the ultimate goal.

So clearly, lovingly intimate, and so divinely human and tender are the Lord's teachings, that but to read with devotion this sacred book, one cannot fail to receive a great spiritual uplift and a desire to shake off all worldly appetites, take up the task of salvation in earnest, and win the great victory on the battlefield of life.

The Gita, or Song Celestial, or Lord's Song, is in the form of a dialogue between Krishna, God Incarnate, and Arjuna, his beloved disciple. It is a part of the Mahabharata and contains in a condensed form the highest and best to be found in the Vedas.

The story opens, where the old blind King Dhritarashtra is being told of what was taking place on the battlefield, where his sons were giving battle to Arjuna and his brothers for their kingdom. Arjuna was one of five brothers, the Pandavas, who represented nobility, honesty, valor and skill, while his cousins, the Kurus, represented ambition, avarice, hatred, jealousy and unrighteousness.

The Pandavas through the treachery of the Kurus had lost their kingdom and had been banished exiles in the forest for twelve years. At the end of that time, having fulfilled their agreement, they returned, and, being lovers of peace, begged the Kurus to grant them out of their former vast possessions, but five small villages, one for each of the brothers, which request was refused. So the Lord Krishna himself made a loving appeal, but to no purpose. War then became inevitable.

The Lord Krishna offered his help to both parties. To one his vast armies, (for Krishna himself was a King), and to the other he offered to act as a guide and counsellor.

The Kurus, lead by Duryodhana, son of the blind King Dhritarashtra, considered themselves fortunate, in being able to choose the armies, while Arjuna, the beloved disciple of Krishna, having spiritual insight and knowing him to be the Lord of All, was happy in the thought that Krishna condescended to act as his charioteer and guide during the battle.

Arjuna had requested that his chariot be driven between the two armies, that he might better survey the opponents arrayed against him. He was overcome with sorrow and dread as he beheld his beloved preceptors, Bhishma and Drona, both great and noble men, his cousins, comrades and friends. He knew that he would have to slay them to win the victory, and that life without them would be devoid of pleasure. Life without those whom he held dear, would bring him naught but pain and suffering ; therefore, he refused to gain dominion, wealth, and ease at such a price. Sick at heart, letting fall his bow and arrow he sank upon his chariot seat and said :

"I will not fight!" .

This story can be taken as an historcal fact or as an allegory.

We are all born on this battlefield of the world. Our friends, our most beloved are our sensuous appetites, our jealousies, our greed, our passions, all that gives pleasure to the senses. They stand arrayed against us, clamouring for gratification, ready to give battle and destroy us. We are told to overcome this army. At times a flash of light from our divine nature prompts us to give battle ; the spirit seems to say, "slay your foes and be free." But we answer, "these things which you would have me slay, are really what makes life sweet and worth living: without them, I see no joy." Thus we repeat the words of Arjuna, "I will not fight!"

When Arjuna spoke these words the Lord Krishna made reply: "How hath this weakness taken thee? Yield not to unmanliness, O son of Pritha, it doth not befit thee. Cast off this mean faint-heartedness, arise O terror of thy foes. Your enemies will mock at you and think 'twas fear that drove you from the battlefield. *They* who had thought you mighty-souled, will scorn you and speak thy infamy from age to age. And infamy is worse for a man of noble blood to bear than death."

Here the Lord was appealing to Arjuna's self-respect, his pride, to the worldly side of his character. He being by caste a warrior, it was plain that his duty was to protect his kingdom. Should he allow emotion and sentiment to keep him from battle? *That* would be sin for him.

The Lord added—"I have spoken to you so far from worldly standpoint, now hear the higher teachings of Yoga and when thou hast understood, it will save you from the bondage of your deed."

Krishna spoke of life within all living things. That which lives, lives always, death is but a change of garment. The spirit never had a beginning, would never have an end. "That which *is* can never cease to be. That which *is not*, will *not* exist."

"*Life* cannot by any means be diminished, stayed or changed. Weapons reach not the life, flames burn it not, waters cannot wet, nor dry winds wither it. Immortal, invisible, beyond thought and speech, thus is the Soul declared."

Then began the wonderful teachings of Karma *Yoga*, which if followed would break the chains that bind us. We often live with the thought of dollar for dollar, gift for gift, favor for favor, and heaven even, as payment for our good deeds. Krishna many times repeated in different ways the lesson of work without seeking reward. "Let right *deeds* be thy motive, not the rewards that come from them." He calls those that seek heaven as a reward of their good deeds, unworthy and *weak* of heart, and appeals to Arjuna to rise beyond even the three qualities, doing his duty as a warrior. "Find full reward in the doing of right deeds and live in action. Make thine acts thy piety, casting all self aside, seek refuge in thy *soul*, find there thy heaven. Do not seek for happiness in your friends and relatives, but only in your own soul will peace and joy be found. And before you can *gain* that

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peace within, you must abandon all desires that shake the mind."

"WE MUST ABANDON ALL DESIRES THAT SHAKE THE MIND."

What is it that prevents us from concentration during meditation? It is the "*desires* that shake the mind." Our mind which is being tossed to and fro like a troubled sea, by the impressions, we have consciously, or unconsciously allowed to gather during the day, and which return to disturb us in our quite moments, they are the links that bind us to the world. The arch-disturbers are passion, fear and anger. These are the three gates to destruction. Greed would come under the head of fear, fear that we may want, that our desires will not be satisfied. Anger follows a denial of our desires, and passion is perverted love. When man can abandon these desires that shake the mind, and live outside the stress of passion, fear, and anger, and can find in his soul full comfort for his soul, he has attained to Yoga. Such a one is Muni, which means a sage.

So the Lord told Arjuna to keep his mind fixed on Him. To have Him in his heart always, *that* would be the easy way to attain the mastery over himself. For if we ponder on objects of sense, there springs attraction, and from attraction grows desire; when our desires are denied, we grow angry, and when angry, we become reckless, the mind becomes confused, and we cannot discriminate right from wrong. The mind and soul of such a one is lost to himself from the time being. The *real* man is he, who lives master not slave of his lust, *free* from desire, from the sin of self, free from those thoughts "that shake the mind," and rob us of the knowledge of our real self.

The soul ever shining, resplendant, is. It never grows, never dies, never is born. It is here, now, wonderful, eternal and infinite, within you, within me, within everyone. Let us abandon these desires that shake the mind, which blur that *resplendant* reflection. Can we see the bottom of a lake when it is covered with scum, and shaken by waves? Let us pray the Lord "Peace be still," on the troubled waters of our minds.

Arjuna's mind became confused because of the Lord having spoken to him from two different standpoints, and he asked of him, "If meditation be a nobler thing than action, why do you compel me to this dreadful fight?" Then was explained the wonderful mysteries of Karma Yoga and Raja Yoga that they are the two paths, yet lead to the same goal. Karma Yoga, the path suited to a certain type, the energetic type of man, and the path of knowledge for him who is introspective by nature. Yet they cannot be followed absolutely separately for a certain amount of spiritual knowledge is essential to do the perfect work. He who lives for himself alone, who does not help the world along, lives a lost life. Then Krishna explained to Arjuna how he, the Lord of all, though not bound to any toil, with nothing to learn, no heights to scale, no gifts to gain, yet acted to teach the slothful and ignorant that work was a necessity. Work may be called a mild form of asceticism—the first step towards higher knowledge and concentration. An idle mind is an easy prey to the promptings of the senses, and the urge of the flesh. We are told to keep this mind occupied with definite thoughts, take hold of the reins, and be the driver and not allow ourselves to be driven headlong into greater darkness.

Nature, the kind mother who tempts an binds us, and at the same time makes us free, has made it necessary for man to work and by that *very* work which develops our intelligence, and occupies our mind, she is helping us to forget the physical, for while absorbed in work the labourer is living more or less on the mental plane and on that plane can be found ambition and attachment as the result of labour. The wise man might do the self-same work, but by being separated from results is performing Yoga.

Arjuna seems to have covered a lifetime of experiences during that battle and inquires how, by what force, does man do evil unwillingly, as we sometimes see souls struggling against a craving for strong drink. The higher self sees the terrible results, and yet men are *dragged* as by a *chain* to repeat their mistakes. It is Karma. Strong desires which push him. It is the unresting foe of wisdom. Even the wise are caught in it. It will ever be thus, for *that* is the world. It is *we* who must study and understand. It is *we* who must withdraw our minds. How many would willingly place their hands on a buzz saw? Yet more dangerous is this buzz saw of the world of desires and we should learn that all pleasures are but the play of Maya and will fade away, giving place to grief and remorse. The wise man knows, *even* before suffering the consequences that he has been lead by desire to evil ways, and therefore he feels *ever* miserable. Desire is a constant *enemy* of the wise, *not* so of the ignorant, for the latter regard desire as a friend at the time he thirsts for some sense-object, and it is only when suffering *results* from it, but *not* before, that he learns the truth, that his desires, out of which he expected happiness, are but *wombs* that breed sure griefs. Therefore desire is the constant enemy of the wise alone. It is insatiable. There is no limit to its consuming power. As oil poured upon a fire does not extinguish, but makes it flame up higher, so gratification of desire does not kill it, but feeds it and it comes back to us with added strength. The great lesson given us by our teacher is to be ever watchful and kill even the thought before it has developed into desire. That is comparatively easy if we are watchful. How many times when provoked, have we not felt a wave of anger rising? If we will, we can easily stop it before it has reached the surface of our minds. We are told to avoid all things and places that could be in any way a temptation. We should be well equipped with Viveka and Vairagyam—discrimination and dispassion, before we are able to live in the world untouched by sin. For it is *difficult* to conquer desire on account of its complex and incomprehensible nature.

The senses are really our great teachers. How could we learn discrimination, if there was nothing to discriminate against? How could we cultivate honesty, if one had no occasion to be dishonest? So we have the senses clamoring, then the mind becomes conscious of this clamoring, then reason over all this is the witness, the real self, which is stronger than all, which is *master* of all, which even gives the *energy* to all these. Discrimination is needed to guide in right channels the energy we dissipate in worldly living. When we have attained to freedom, we will be given something we do not now possess. We are told that it is all here now within

us. "It cometh not by observation." Senses, mind and intellect are not needed. When we get above using our energies through these channels and can turn it upon itself, as it were, then the mystery will be revealed.

It is a great jump from the every-day life of eating, sleeping, and earning a living, to the absolute surrender to the Lord, but we *can* do it. Sri Ramakrishna, Jesus, Buddha, all seemed to be hopeful of humanity. If we would but *think* "Let the spirit within *me* do the work," that would be the *surrender* to the Lord, and *that* would be working according to the Saviour's teachings. Jesus said, "Come unto me all ye who are heavy laden." He called upon humanity to surrender to him. Ramakrishna said he was like a huge raft that he could carry many across this ocean of Maya if we would but surrender to Him, and Krishna said, "Take refuge in Me, leave *Vedas* and *duties*, abandon all and fly to me *alone*."

And how does nature teach us to do this? By giving us friends, husbands, wives, and children to love and care for. A good woman is she who surrenders all comforts for the sake of her family. The true friend is one who will share even to his *last* possession, with the less fortunate. *These* are the great opportunities in life. Most of us hug too *closely* our few possessions. Where is there room in the heart of God, if it is already filled with fine dresses, dollars and automobiles? We lose a few dollars, and it is as if a part of our life was gone. Not a good condition for surrender to the Lord. We should hold *loosely* to all material things, so that when the love of God enters our hearts, these material possessions will be easily forgotten.

The Gita in simple but forceful language lays before us the responsibility of our own salvation. Let each *man* raise the *self* by the *self*. *Man* is his own best friend and worst enemy. There is indeed *no other friend* that can lead us to liberation, from this *samsara* of the world. *No* one can save us but ourselves. No amount of belief, text torturing, lip worship, churches, or saviours can save us if they are followed externally, or intellectually. Not until the heart has been touched by divine love, will we be on the road. And how will we acquire that love of God? By first loving those nearest to us, and expanding, until like Buddha, we would gladly give our life even for an animal. How can we love God whom we have not seen, when we do not love, our neighbour whom we see? Krishna says that is true piety which reaches out to remove heartaches and ills from the world. Not in a day or a month can we become wise, or loving, but each day, we can try to image God within all living things. In the flowers, the trees, man and beast, there is but *one life* flowing through all. As we have heard so often he who *tries* fails, he who *never tries* never fails, "Therefore, there is great glory in failure at times, for at least the effort has been made. "No heart that holds *one* right desire, treadeth the road to loss." That should be a great comfort, for few people are without, "one right desire" and out of that *seed* of righteousness, liberation will come. It will depend upon the individual how soon. Of many thousand mortals one will strive earnestly for truth and of those few that strive and rise high one only here and there will know the Lord as he is. The task before each one of us has never been presented as an *easy* one. No weakling may hope to attain *to* it. Only one, *strong* of heart and *selfless*. Simple words, but it takes lives of struggle to attain to that state. No one else will do it for us. No one else *can*. And the wise will start this very day.

After having instructed Arjuna in the Yoga of Work, Krishna began the higher instruction of the Yoga of Knowledge. He called it "the *farthest*, secret of my heaven and earth, the *deepest concealed*, which but to know, shall set thee free from ills, the *king* of secrets." Of all the *purifiers*, this knowledge of Brahman is the best. It reduces all Karma to ashes in an instant, *root* and *all*. All the Karma that has been accumulated through thousands of births, is reduced to ashes. When once attained, it is *imperishable*. Ours *for ever*, nay, we have *become* IT.

"By me all this *world* is pervaded, my *form* being visible to the senses. In me of unmanifest form, live all beings down to the plant. As the mighty wind moving everywhere rests ever in Akasa, so know thou that all things rest in me. *Fools* disregard me, clad in human form, not knowing my higher being as the Great Lord of all. *Not* knowing that I am the Supreme Self. I am like Akasa, more intimately connected with things than *even* Akasa. That I am the Great *God*, the *very* self of all beings. Then by ignoring *me* continually these poor creatures are ruined. They *cherish* false hopes, they see no *self* beyond the body, and engage in cruel deeds, their rule of conduct being cut, break, devour, and rob others' property, while the great Souls, my *Bhaktas*, worship me with steady mind, as the imperishable source of all. They always speak of *me* their Lord, *firm* in their *vows*. They *worship* me in *love*. *Me who am their very soul lying in the heart.*

"I am the Father of this world, the mother. I am the knowable, the purifier, I am the goal, the sustainer, the Lord, the witness, the abode, the shelter, and the friend, the origin, dissolution and stay, the treasure house, and the seed *imperishable*. I give heat, I hold back and send forth *rain*. I am the *immortality* of the gods, as well as the *death* of *mortals*. I am existence, and *non*-existence. I am alike to all. I am *like* fire. Just as fire does not *warm* those at a distance, but gives comfort to those who go near it, so I *bestow* my grace on my devotees, not on others. Those who *worship* Me the *Lord* with *devotion* are in Me. In *them* also *I am*."

How often did Krishna repeat to Arjuna the necessity of love, devotion and worship of Him. How very close He was to all beings, again and again. He gives the same thought in various ways. Always impressing Arjuna with His *ominipresence*. "There is no end to my heavenly glories. I stand sustaining this whole world by one part of myself." Arjuna then begged the Lord to show him His Universal form. And because Arjuna was dear to the Lord, He gave him divine power, and Arjuna beheld a sight that filled him with awe. Every being seemed to have been melted into form, thousands of hands, mouths, eyes, no end or beginning. A mass of splendour shining everywhere, very hard to look at, and blazing like the sun, immeasurable. The Moon and Sun like two eyes and like a burning fire was the radiance of His face. Filled with terror at the greatness of it all, Arjuna begged the Lord to resume the form he knew and loved of old, and asked that he would *once* again disguise himself as his charioteer and friend. The Lord replied, "Because I loved thee well, I gave thee sight divine."

Not by study of Vedas nor by sacrifice, nor by gifts giving, nor by *severe* austerities can I be seen in this form, in the world of men. The gods ever long to behold this form, but it is only by *fullest* service, perfect Faith, and utmost surrender, am I seen and known, and entered into. You, my friend, who doeth all for me, who findeth me in all, who adoring always, loving all that I have made, for *love's* sole end, were worthy of beholding Me as I really am in the fullness of My glory."

Then spake Krishna of the Gunas, the three qualities, Sattva, Rajas and Tamas, that everything came under these three heads. Foods which increase life, give energy, strength and health, joy and cheerfulness, were sattvic. Foods bitter and sour, saline, excessively hot, dry and burning, are liked by the Rajasic, causing pain and disease. The food which is stale and impure are liked by the Tamasic people. Then there were three kinds of worship. That worship is Sattvic, which is offered to the Lord, prompted by love and devotion, without hope of reward. When reward is looked for or for ostentation, that worship is Rajasic. When worship is devoid of faith, it becomes Tamasic.

The highest end of life is attained when we pass beyond the Gunas. Arjuna asked, "Oh Lord, by what marks is he known who has passed beyond the three Gunas?" Krishna answered, "He to whom pleasure and pain are alike. Who dwells in the Self, to whom a clod of earth and stone and gold are one. Unto whom grief and joy sound as one word, A sojourner, a stranger in the midst of worldly activities, same in honour and dishonor, the same towards friends and enemies. Abandoning all undertakings, he is said to have passed beyond the gunas." "And what sort of people reach that goal?" The souls that are free from pride and delusion, with the evil of *attachment* conquered, ever dwelling in the self. Their desires having completely turned away, liberated from the pairs of opposites, known as pleasure and pain, the undeluded reach that goal eternal. There the sun illumines not, nor the moon, nor fire, that is my supreme abode, having attained which one returns no more to this world of *name* and form."

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THE VEDANTA—ITS ETHICAL ASPECT

BY

K. SUNDARARAMA AIYAR, M.A.

OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counter-action of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

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The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of e y educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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